

HANDBOOKS OF  
ENGLISH CHURCH EXPANSION

WESTERN CANADA

BY REV. I. NORMAN TUCKER



EDITED BY  
CANON DUNN, M.A.  
CANON ELLIOTT WILSON, M.A.



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1500  
with Bertal Heaney, Sig<sup>re</sup>

L. <sup>re</sup> Bertal Heaney

1908

CANON  
Bertal  
Heaney



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EDITED BY

T. H. DODSON, M.A.

*Principal of S. Paul's Missionary College, Burgh; and Canon of  
Lincoln Cathedral*

AND

G. R. BULLOCK-WEBSTER, M.A.

*Hon. Canon of Ely Cathedral*

WITH A GENERAL PREFACE BY

THE BISHOP OF S. ALBANS

## Handbooks of English Church Expansion

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Industrial School - page 42-43



*Photo by]*

ARCHBISHOP MACHRAY.

*[Rev. C. N. F. Jeffrey.*



Handbooks of English Church Expansion

# Western Canada

BY THE

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*General Secretary of the Missionary Society of the Church of England  
in Canada*

WITH ILLUSTRATIONS AND MAP

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## GENERAL PREFACE

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**I**T was said, I believe by the late Bishop Lightfoot, that the study of history was the best cordial for a drooping courage. I can imagine no study more bracing and exhilarating than that of the modern expansion of the Church of England beyond the seas during the past half century, and especially since the institution of the Day of Intercession for Foreign Missions. It is only when these matters are studied historically that this expansion comes out in its true proportions, and invites comparison with the progress of the Church in any similar period of the world's history since our LORD'S Ascension into heaven.

But for this purpose there must be the accurate marshalling of facts, the consideration of the special circumstances of each country, race and Mission, the facing of problems, the biographies of great careers, even the bold forecast of conquests yet to come. It is to answer some of these questions, and to enable the general reader to gauge the progress of Church of England Missions, that Messrs. A. R. Mowbray and Co. have designed a series of handbooks,



of which each volume will be a monograph on the work of the Church in some particular country or region by a competent writer of special local experience and knowledge. The whole series will be edited by two men who have given themselves in England to the work and study of Foreign Missions—Canon Dodson, Principal of S. Paul's Missionary College, Burgh, and Canon Bullock-Webster, of Ely.

I commend the project with all my heart. The first volume, which I have been able to study in proof, appears to me an excellent introduction to the whole series. It is a welcome feature of missionary work at home that we have now passed into the stage of literature and study, and that the comity of Missions allows us to learn from each other, however widely methods may vary. The series of handbooks appears to me likely to interest a general public which has not been accustomed to read missionary magazines, and I desire to bespeak for it a sympathetic interest, and to predict for it no mean success in forming and quickening the public mind.

EDGAR ALBAN.

HIGHAMS,  
WOODFORD GREEN, ESSEX, \*  
*November 10, 1907.*

## EDITORS' PREFACE

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**F**EW facts in modern history are more arresting or instructive than the rapid extension of the Church's responsibilities and labours in the colonial and missionary fields ; yet, until recently, few facts perhaps have been less familiar to those who have not deliberately given themselves to a study of the subject.

It has therefore been felt that the time has come when a series of monographs, dealing with the expansion of the Church of England beyond the seas, may be of service towards fixing the popular attention upon that great cause, the growing interest in which constitutes so thank-worthy a feature in the Church's outlook to-day.

The range of this series is confined to the work in which the Church of England is engaged. That story is too full to allow of any attempt to include the splendid devotion, and the successful labours, of other Missions of Christendom. But, for a fair understanding either of the Christian advance generally or of the relative position of our own

work, a knowledge of those Missions is essential; and it is in the hope of leading some of its readers to such further comparative study that this series has been taken in hand.

The Editors have tried to keep in view the fact that, while the wonderful achievements here recorded have been accomplished in large part through the agency of our Missionary Societies, yet these Societies are, after all, only the hands and arms of the Holy Church in the execution of her divine mission to the world.

They have directed their work, as Editors, simply to securing general uniformity of plan for the series, and have left each writer a free hand in the selection of material and the expression of opinion.

T. H. D.

G. R. B.-W.

## AUTHOR'S PREFACE

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**T**HIS little book has been written with the practical purpose of helping to create in the motherland an intelligent interest in the great problems that are pressing for solution in the Canadian mission-field. It has been sought to do this by drawing as distinct a picture as possible of their salient features in regard more especially to needs and opportunities. The area is unfortunately so vast, the work so varied, the local needs so many and so urgent, and the growth and progress so rapid and so substantial that there has been but little room for details; and yet details of facts and figures are the only solid foundation on which intelligent interest and practical sympathy should be made to rest.

The time for such a book is peculiarly opportune. The problem of world-wide Missions is gradually assuming its proper place in the minds of earnest Christian men as the supreme object, to the attainment of which all the forces of civilization and Christianity should be especially directed. An earnest effort is being made, under the most influential auspices, to bring the subject

before the whole Anglican communion, in connection with the Pan-Anglican Congress of 1908. It will be seen at a glance that an important factor in the solution of the world-wide problem is that of Colonial Missions; and that, among Colonial Missions, the Canadian field takes the first rank from the manifold standpoint of need, of promise, and of far-reaching importance. For the building up of the forces of Christianity and of the Church in the outlying portions of the Empire must not only tend to consolidate the Empire itself, but also to add materially to the resources of the Church, in men and money, in moral and spiritual power, in view of her world-wide mission.

Notwithstanding its many shortcomings, this volume is sent forth with the earnest hope and prayer that it may contribute its small quota to the elucidation and the practical solution of the important and difficult questions that lie before the Church of England at the beginning of the twentieth century.

While the contents of this book are chiefly derived from personal knowledge, or from sources too numerous to be mentioned, an acknowledgement of indebtedness is due to a little narrative called *The Rainbow in the North* for many facts regarding the work among the Indians at Red River.

L. N. T.



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*Handbooks of English Church Expansion*

# WESTERN CANADA



## CHAPTER I

### DESCRIPTION OF THE FIELD

**T**HE Canadian mission-field extends, broadly speaking, from the Georgian Bay on the East to the Pacific Ocean on the West—a distance of 2,500 miles; and from the International boundary line in the South to the Arctic Ocean in the North—a distance of 2,000 miles; thus containing an area, in round numbers, of 5,000,000 square miles.

As might be expected, such a vast area contains the greatest variety of climate, physical features, and material resources. Eternal snow and ice hold the far North in their frozen grip, and sometimes see the mercury grow sluggish and congeal; White River on the north shore of Lake Superior



is said to be the coldest spot on the continent : on the prairies the heat of summer is almost like that of the tropics, and the cold of winter almost like that of the frigid zone : the breezes from the Rocky Mountains temper the rigours of the climate in Western Alberta : while a genial climate, not unlike that of England, rainy in the winter, and glorious in the summer, reigns for five hundred miles along the Pacific coast ; and over this whole area, owing to the dryness of the air and the brightness of the sun, the climate is extremely bracing, healthful, and enjoyable.

Picturesque rocks, gloomy forests and beautiful lakes and streams abound in the region north of the great lakes. From Winnipeg to the Rockies the prairie is devoid of trees and even of hills ; for half the distance it is perfectly flat, then it begins to undulate until it merges into the foothills where the Rockies suddenly appear grim, bare, and forbidding. The five hundred miles that divide the prairies from the Pacific contain one of the most glorious panoramas to be met with in the world, of lofty peak, wooded mountain-side, eternal snow and glaciers, placid lakes, giddy canyons, and swift-flowing rivers ; while

the combination of sea and mountain, of deep inlet and jagged coast line, that forms the Gulf of Georgia, is well worthy to rank alongside of it.

And this vast region, which for centuries was thought to be barren and inhospitable—fit only to be the home of the buffalo, the fur-bearing animal, and the roving Indian—is gradually unfolding its treasures, which promise to make it one of the richest, as well as one of the fairest, homes of mankind. The district lying between the great lakes and Hudson Bay is rich almost beyond comparison in minerals, in timber, in water power, and in arable land. There are to be found Cobalt and Copper Cliff, the greatest silver and nickel mines in the world; there is the great forest region and the great clay belt; there will be found by and by the homes of prosperous and contented myriads. Sault Ste Marie is now one of the great industrial centres of the continent; and the S. Mary River, which conveys the waters of Lake Superior into Lake Huron, carries more shipping than the Suez Canal. The great lakes must ever remain in the summer time great highways of commerce and travel; and Hudson Bay bids fair to become



a great outlet for the trade of the West. The prairies can produce grain to feed the hungry millions of the earth; sheep may be successfully raised in the South; the West is an ideal region for the raising of horses and cattle; and irrigation promises to make the tiller of the soil independent of the seasons. The mountains of Kootenay contain some of the richest mineral deposits known. The Okanagan district is fast being covered with fruit-trees. The salmon fisheries of the Gulf of Georgia, and the big trees of British Columbia, are among the wonders of the world. Coal is mined in abundance in Southern Alberta, on Vancouver Island, and in many other places; while the Pacific coast line, with its rising cities, its safe harbours, and its thousand indentations, places the immense trade of the Pacific within reach of the Dominion. Even its position on the map gives Canada a great advantage over all competitors; its railways and waterways are the shortest routes across the continent; the Pacific coast has the ports nearest to Japan and China; and the Atlantic seaboard those nearest to Great Britain and Europe.

Such is the mission-field of the Canadian Church—such its extent, its climate, its physical

---

features, its varied and inexhaustible resources—  
a field surely destined to become the cradle and  
nursery of a mighty nation, for on to its broad  
and fertile acres is being poured the surplus  
population of the world.

## CHAPTER II

## HISTORY (SECULAR)

**I**N order to form a clear idea of the work of the Church in the Canadian West, it will be necessary to know something of the more secular aspects of the country, and of the agencies that have helped to bring it to its present condition.

## I. THE HUDSON'S BAY COMPANY

First among these secular agencies, in point of time, if not of importance, must be placed the Hudson's Bay Company, whose history is a remarkable illustration of the capacity of the English race to play the important part in the world's affairs to which it has been called. The Company was the means of maintaining British influence for a century and a half over a region two thousand miles square; and to it is mainly due the fact that that region is British to-day.



It was the activity of the French explorers, in the interest of the fur trade and of missionary enterprise, that led to the formation of the Hudson's Bay Company. Lake Superior was first heard of by the French in 1615. It was visited by two Jesuit missionaries in 1641. Twenty-five years later two Frenchmen—Radisson and de Groseillers—made their way to Hudson Bay through Lake Winnipeg and the Nelson River, and at a later date took their ships through Hudson Straits under the auspices of the English Crown. This led directly, in 1670, to the incorporation of the Company, of which the first Governor was Prince Rupert, whose name, given originally to the whole region, has survived, in Church nomenclature, in the Diocese and Province of Rupert's Land.

The original grant was of all lands whose waters flowed into Hudson Bay, with power to make and execute laws, to raise and employ armed forces. Till the conquest of Canada in 1759, the Company had no competitors in the vast territory under its sway; but in 1773 a rival arose in the North-West Company, whose opposition became so keen that it led to the widespread demoralization of the Indians through the

use of alcohol, and eventually brought both Companies to the brink of ruin. In 1821 they were amalgamated under the name of the old Company.

Early in the nineteenth century the Company had secured the right of exclusive trading in the country west of the Rocky Mountains. It explored the Fraser River in 1805, and the Thompson in 1808, and took possession of the Columbia in 1821. It kept up one hundred and sixty stations and employed three thousand men. It was the only source from which supplies could be secured, and the only market where goods could be disposed of. The beaver skin was the unit of exchange, till in 1825 a currency was introduced, known as Hudson's Bay blankets. Its treatment of the Indians was uniformly just and humane, and was repaid by universal confidence and loyalty. It made Indian wars impossible, and even in the two rebellions of 1869 and 1885 scarcely any of the Indians could be induced to take up arms. Though for more than a century it did nothing for the spiritual welfare of the Indians, since the establishment of Missions in 1820 it has been of the greatest assistance to the missionaries. Its

posts usually became the stations of the Church. Its boats were the chief means of transportation for the missionary and his goods; and it is not too much to say that Missions in the far North would have been impossible without the Hudson's Bay Company. What Roman roads and Roman law were to the Apostles, that the Hudson's Bay Company was to the Indian missionaries.

But by degrees it lost its hold on the country. In 1845 it was compelled to give up the Oregon region and the Columbia River by the treaty between England and the United States. In 1858 it was forced to give up Vancouver Island and British Columbia by the organization of those regions into a Crown Colony. In 1869 it sold its territorial rights to the Canadian Government for £300,000, retaining one-twentieth of the land in the fertile belt; and since that time it has been merely a trading company. But while its trade has been a fruitful source of profit to its shareholders, the Company has left an indelible mark on the history of the country. In the words of Lord Strathcona, who enjoyed a life-long connection with the Company, and was for a time its governor—"It explored a vast territory and

prepared the way for its settlement and colonization; it stimulated trade in the East; it opened up the West; it consolidated the unity of the Dominion; it provided an outlet on the Atlantic and the Pacific; and created a new Imperial highway to Australasia, Japan, and China."

## II. EARLY EXPLORERS

It would scarcely be just to omit all mention of the daring explorers who were the first to bring the remotest parts of the country to the knowledge of the world; the first to navigate its rivers, to climb its mountains, to explore its unknown wastes and to open it up first to trade, then to missionary enterprise, and lastly to settlement. Those brave pioneers attached their names to many of its physical features; their fame should be cherished as a priceless possession; in a very real sense they were the forerunners of the messengers of CHRIST.

First among them must be mentioned the intrepid French travellers, who, through the inland waters, found their way to Hudson Bay, and who explored the country drained by the Red River, the Assiniboine and the Saskatchewan, as far as

the Rocky Mountains. For nearly one hundred years the Hudson's Bay Company confined its energies to the regions contiguous to Hudson Bay ; but the rivalry of the North-West Company drove it further afield and compelled it to go in search of the fur trade. In 1769, Samuel Hearne, of the Hudson's Bay Company, called the Mungo Park of Canada, after two unsuccessful attempts, went overland from Hudson Bay to Great Slave Lake, and thence by the Copper Mine River to the Arctic Sea. In 1779 Alexander Mackenzie, of the North-West Company, followed the river that bears his name from Great Slave Lake to its mouth in the Arctic Ocean ; and in 1793 he accomplished the overland journey from the Peace River to the Pacific. In 1805 Simon Fraser achieved the astonishing feat of tracing the course of the Fraser River, in a canoe, from its source in the Rockies to its mouth in the Gulf of Georgia. In 1820 Sir John Franklin wintered at Fort Enterprise, north of Great Slave Lake, descended the Copper Mine River in the summer of 1821, followed the Arctic coast eastward 600 miles, ascended the Hood River, and, amid sufferings unspeakable, returned overland to Fort Enterprise. In 1825 the same intrepid explorer



descended the Mackenzie River, and followed the Arctic coast westward 374 miles to Return Inlet. From 1833 to 1835 Captain Back descended the river that bears his name, after incredible hardships, while the thermometer at times registered seventy degrees below zero. From 1837 to 1839 Dease and Simpson descended the Mackenzie River, advanced 200 miles beyond Return Inlet to Point Barrow, and returned to winter at Great Bear Lake; then, descending the Copper Mine River, they followed the Arctic coast eastward to Coronation Gulf, and through the Back River made their way to Fort Confidence. In 1845, Franklin determined to prove that the North-West Passage was navigable all the way to Behring Sea, sailed from England in the ships "Erebus" and "Terror," with a picked crew of 138 men, and perished by hunger off the shores of King William Island. Many times did Sir George Simpson, Governor of the Hudson's Bay Company, perform the three months' journey from Lachine to the Pacific; up the Ottawa and the French Rivers; across Lake Huron and Lake Superior; up the Kaministiquia and down the Winnipeg; across Lake Winnipeg and up the Saskatchewan and the Peace Rivers; across the

height of land and down the Columbia—a distance of some six thousand miles. Equally memorable, in the annals of the Church, is the journey of Bishop Mountain, in a canoe, from Montreal to the Red River in 1844; while the travels of Bishop Bompas, which are related elsewhere, are probably unsurpassed in the history of the world. When it is borne in mind that these journeys were undertaken through unexplored and in many cases desolate regions, either on foot or in canoes, without roads and without commissariat, it may not unfairly be said that for courage and endurance, for fatigue and suffering, these expeditions through the great lone land equal anything that may be chronicled in the realm of adventure.

### III. THE CANADIAN PACIFIC RAILWAY

The Canadian Pacific Railway is the fulfilment of a dream that for ages had haunted the slumbers of Europe. When the French explorers were arrested in their westward course by the rapids near Montreal, they called the place Lachine, because they thought it was the gateway to the Celestial Empire. And the long list of daring

seamen whose names are so gloriously associated with the search for the North-West Passage, from Henry Hudson to Sir John Franklin, were one and all actuated by the hope and ambition to find the shortest route to the storied regions—

“ Where the gorgeous East, with richest hand,  
Showers on her kings barbaric pearl and gold.”

When a railway was built across the continent, and the Atlantic and the Pacific Oceans were joined together by bands of steel, the real North-West Passage was discovered and the fabulous wealth of Asia opened up, as never before, to the enterprise of British merchants.

For years before confederation, British and Canadian patriots and statesmen had dreamed of a railway extending from sea to sea. In 1851, Joseph Howe, of Nova Scotia, said: “ I believe that many in this room will live to hear the whistle of the steam-engine in the passes of the Rocky Mountains, and make the journey from Halifax to the Pacific in five or six days.” In 1857, Chief Justice Draper, before the British House of Commons, said: “ I hope to see, or at least that my children will see, a railway wholly in British territory, from the Atlantic to the



Pacific Oceans." And in 1858, Sir Edward Bulwer Lytton referred to the railway as "that great viaduct by which we hope some day to connect the harbours of Vancouver with the Gulf of S. Lawrence." But by practical men this was generally considered to be a mere Utopian fancy. This dream of patriots and statesmen, this Utopian fancy of practical men, became a living reality, when, on November 27, 1885, Lord Strathcona, in the Rocky Mountains, drove the last spike of the Canadian Pacific Railway.

Obviously a transcontinental railway was one of the essential conditions of the unification of the Canadian Dominion. Accordingly, when British Columbia entered the Confederation in 1871, it did so on the express stipulation that such a railway should be built. But the project was so large, and the burdens it entailed so heavy, that almost insuperable difficulties stood in the way—Parliamentary, financial and physical. But Canadian pluck and enterprise succeeded in overcoming them all. The contract for the building of the road was given out in 1881. Mountains were either climbed or tunnelled; precipices were either skirted or bridged; and the first through

train to the Pacific Ocean left Montreal on June 28, 1886.

But the railway passed, most of the way, through an uninhabited wilderness. It had to create a population as well as a traffic. It therefore opened branch lines in every direction, connecting with the American systems or opening new districts to the enterprise of the settler. It placed a fleet of steamers on the great lakes, and built hotels and elevators at the most important points. And the results have been that it attracted an ever-increasing number of tourists, and made the hidden beauties of lake and mountain known to the world; it made possible the development of the mining industry of Kootenay and the fruit ranches of Okanagan; it laid the foundation of the greatness of Vancouver and Winnipeg, and brought countless smaller towns and villages into existence; it opened the boundless prairies of the interior to the immigration of the world, and, by bringing in settlers at the rate of nearly a quarter of a million per annum, is building up a nation in the West. Some idea may be formed of the vastness of its operations from the fact that it employs 74,000 men with a monthly pay roll of

\$3,700,000, and that it provides an income, directly or indirectly, to one-fifteenth of the people of the country. The prodigious developments that have followed in its wake have necessitated the building of two other transcontinental railways. And its crowning achievement has been the placing of a line of ocean steamers on the Pacific and the Atlantic, by which it has developed a large trade with other portions of the Empire and of the world. It has thus become not only one of the main pillars of the Canadian national life, but also one of the great Imperial highways, and one of the chief links in the chain of Imperial unity.

#### IV. THE RED RIVER SETTLEMENT

The first attempt at colonization in the North-West was made in the face of almost insurmountable obstacles. The extreme remoteness and isolation of the region, the difficulties of the journey, and the dangers from inexperience, cold, famine, the Indians, and, worst of all, the machinations of unfriendly and unscrupulous white men, mark the settlement of the Red River district as almost unique in the history of colonization. To



Lord Selkirk, who was an enlightened patriot and philanthropist, it seemed, early in the nineteenth century, that emigration was the remedy for the troubles of the poor of the British Islands. Accordingly he purchased a large tract of land on the Red River and undertook to convey thither a number of emigrants from Scotland. In 1811 he sent out the first contingent, about seventy of whom reached their destination in the summer of 1812, discontented, wearied and well-nigh despairing; for they had been sixty-one days at sea, they had spent the winter on the inhospitable shores of Hudson Bay, and they had travelled eight hundred miles inland by a wild and dangerous route. Fifteen or twenty more reached the Red River in the following year, to find that three-quarters of the first settlers had left the country. One hundred more were sent out in 1814 from Kildonan, in Sutherlandshire. The trials of the new country proved to be even more severe than those of the journey. But the patience and fortitude of the settlers gradually overcame all difficulties; and the Red River settlement became the first and most heroic incident in the colonization of Manitoba and the North-West.

## V. POPULATION

It may not be without interest to note the growth of population in the North-West. In 1820 there were about five hundred whites in the Red River settlement. In 1844, including the Indians along the Red River, there were 2,345 souls. In 1865 the settlement counted 1,200 inhabitants; but there was not among them a baker, a butcher, a tailor or a shoemaker. In 1870 there were in Winnipeg seventy houses and 241 inhabitants, and in the whole colony 11,963 souls, of whom the whites numbered 1,565, the Indians 578, the French half-breeds 5,757, the English half-breeds 4,083; the Romanists numbered 6,247, and the non-Romanists 5,716. Of the 1,565 whites 747 were born in the North-West, 294 in Eastern Canada, 69 in the United States, 125 in England, 240 in Scotland, 47 in Ireland, 15 in France, and in the other countries 28. The present population is approximately as follows:—Manitoba, 350,000; Saskatchewan, 250,000; Alberta, 220,000. Total of the three provinces, 820,000.

## VI. IMMIGRATION

*To Canada*

	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906
British Islands	11383	11608	11660	10360	11810	17259	41792	50374	65359	86796
Continent of Europe	7921	10285	21938	18837	19352	23732	37891	34728	37255	49472
	19304	21893	33598	29197	31162	40991	79683	85102	102614	136268

*To Canada and the United States*

	1901			1902			1903		
	Can.	U.S.	Excess.	Can.	U.S.	Excess.	Can.	U.S.	Excess.
English -	12176	57246	45070	20985	58382	37397	46760	69791	23031
Scotch -	2235	11414	9179	3811	12225	8414	10296	15318	5022
Irish -	1346	35135	33789	1407	37891	36484	2596	39554	36958
	15757	103795	88038	26203	108498	82295	59652	124663	65011

	1904			1905			1906		
	Can.	U.S.	Excess.	Can.	U.S.	Excess.	Can.	U.S.	Excess.
English -	54051	76546	22495	64876	58229	-6647	60746	40754	-19992
Scotch -	12715	17111	4396	14214	19785	5571	15456	13273	-2183
Irish -	2915	52788	49873	3347	44356	41009	2876	25602	22726
	69681	145445	76764	82437	122370	39933	79078	79629	551

## VII. THE MORMONS

Mormonism is essentially a missionary organization. It is not content to be quiescent and to follow the good old policy, "live and let live." Like all vigorous organizations it seeks room for expansion. Hence it is that the Mormon power migrated from Utah into Canada, and hence it is

that in Canada it is seeking to strengthen its position by all the means within its reach.

Some 6,000 of these "Latter-day Saints" are now to be found in the southern part of Alberta, an integral part of the army of 600,000 that constitutes the sect the world over. Some time ago they began to invade this exclusive domain of the rancher, and have demonstrated that Southern Alberta is admirably adapted to the production of grain as well as of cattle. And their successful application of simple methods of irrigation has paved the way for the scientific schemes of irrigation on a gigantic scale that promise to convert a large portion of Alberta into a huge grain field.

For purposes of social intercourse they dwell together in small communities. Around Lethbridge they have built up the towns of Cardston, Raymond, Magrath, Stirling and Tabor, as centres of large agricultural districts. They have already begun to send out off-shoots as far as the vicinity of Calgary, where they have built the town of High River, and they have provided room for further expansion by the purchase at \$6 per acre of the celebrated Cochrane ranch, consisting of 65,000 acres of the choicest land

in Southern Alberta. However much a material civilization may have affected the neighbouring people, it has had no perceptible influence on the Mormons. The Church and the school constitute an essential part of the organization of the sect. They not only take an interest in the education of the children, but they provide teachers of their own faith for their schools, and take full advantage of the legal provision that allows a half-hour of religious instruction in the public schools. So, with them Church and school are, as they should be, close allies one of the other. Nor are they adverse to the promotion of their interests by political means. One of their number already is a member of the Legislature of Alberta.

How far their peculiar views on polygamy may assert themselves in the future it is impossible to say, but for the present the Government of the country is keeping a close watch on the strict observance of our rigid marriage laws. Their industry, thrift and intelligence, their gregarious habits and the *esprit de corps* that prevails among them are sure to give them, in the present political condition of the country, a power out of all proportion to their numbers; and their rapid natural increase is likely to give them, in the



future, a much larger relative power than they possess to-day. Such an element in the midst of a new country presents a serious problem to the Church and to the State.

### VIII. THE GALICIANS

About 100,000 of these settlers, who came from Poland and Austria, are scattered widely through the West; the largest colonies are to be found in Northern Manitoba, Central Saskatchewan, and near Edmonton in Alberta. They are eminently industrious and thrifty, and, as a consequence, are everywhere prosperous. Their past has been one of enforced ignorance and hopeless serfdom. When, twenty years ago, they heard of Canada, they began to emigrate in large numbers, 6,926 having come out in 1905, and 5,626 in 1906. The freedom which they here enjoy to do their work without molestation, and to reap the fruit of their labour, has predisposed them strongly to desire to learn the English language and to become citizens of Canada. Since their advent to the country many have formed themselves into an independent Greek Church, which may be described, in general terms, as combining a Greek


Church ritual with reformed doctrine. This movement, under the patronage of the Presbyterian Church in Canada, has built thirty-two churches and employs twenty-two ministers. There are forty Galician schools in Manitoba, thirty-six in Saskatchewan, and forty in Alberta. It seems a pity that the Church of England, which has so many points of contact with them, and which is so eminently qualified to meet their special needs, should either have lacked the will or the power to undertake any work in such a hopeful field.

## CHAPTER III

## HISTORY (RELIGIOUS)

*WORK AMONG THE INDIANS*

ONE great division of the work in the Canadian mission-field is that among the Indians—the first in point of time if not of importance. These Indians were the original inhabitants of the country, and though divided into various tribes and speaking different dialects, are probably nearly all, except the Eskimos, of the same stock. In general terms it may be said that the Eskimos are to be found on the northern shores of Hudson Bay, and on the Arctic Ocean; the Tukudh, in the basin of the Yukon; the Tinnes or Chipewyans, in the region from the mouth of the Mackenzie to the Churchill River; the Crees and Ojibways, south of the Churchill River; the Blackfeet, Peigans, Bloods, Sarcees, and Assiniboines, in the southern plains; the Tsimsheans, Haidahs, and other tribes, on the Pacific coast.



When the missionaries first came among them they had neither town nor village, farm nor field. They lived by hunting and fishing. Their deeply-rooted habits of improvidence exposed them at all times to the ravages of famine. They had no other shelter than a miserable wigwam, in which their only furniture was an iron pot, and their only implements a knife and a gun, a war club and bows and arrows. Some were clothed in dirty, ragged blankets; others in still dirtier dresses of worn and tattered skins. Their life was spent in struggles for its support, and they passed on from infancy to death without comfort and without hope for this life or the next.

The Hudson's Bay Company, in conjunction with the Church Missionary Society, resolved to send a missionary to them; and for this purpose the Rev. John West was chosen. He arrived at York Fort, by the Hudson Bay route, at the end of August, 1820; paddled up the Nelson River; in about a month he reached Norway House on Lake Winnipeg; and on October 15th he arrived at the Red River settlement, having travelled in six weeks some eight hundred miles. There he found about five hundred English and Scotch settlers, and a number of half-breeds and native Indians,

in whose midst he immediately began to exercise his ministry. He held services at Fort Garry, now Winnipeg, where he found an attentive congregation. He established a school, and was much encouraged by the progress of the children. His activities embraced the regions beyond. In January, 1821, he set out in a cariole drawn by dogs over the snow, in a temperature sometimes 40° below zero; visited two of the Hudson's Bay Company's posts, at Brandon and at Beaver Creek, and returned early in February, having travelled between five and six hundred miles.

The most hopeful plan that he was led to adopt was a school for native boys, who might be taught, in addition to the Way of Life, the rudiments of general knowledge, methods of agriculture, and the simpler usages of civilization. Thus early did the industrial idea enter into the work of Indian Missions. Two of the boys he had brought with him from York Fort, Henry Budd and James Settee, made remarkable progress and became in time most successful missionaries among their own people.

Early in 1823 a small wooden church was opened for Divine service, on the site of the present Cathedral of S. John's, in the city of

Winnipeg; and in October of that year Mr. West was joined by the Rev. David Jones, who, on his arrival at Red River, found that marriage, till recently unknown, had now become general; that parents were making use of the educational advantages provided for their children; and that the Sunday was well observed, and the public ordinances of the Church were well attended. On the arrival of Mr. Jones, Mr. West returned to England, and, during a detention at York Fort, he made on foot a journey of two hundred miles to Fort Churchill, which then for the first time received a visit from a minister of the Gospel.

During the following winter the little church was so crowded that it became necessary to provide an additional place of worship; a substantial church was in consequence erected ten miles lower down the river, at Image Plains, now known as Middlechurch, which was opened in January, 1825. The school contained twelve boys; and one hundred and sixty-five boys and girls of all classes were attending the Sunday School.

In 1825 Mr. Jones was joined by the Rev. Mr. Cochran. The two worked together till 1829, when Mr. Cochran settled at Grand Rapids, now S. Andrews, taking up his abode in a log house he

had built about fifteen miles above the upper church and two miles from Image Plains. Here he took a considerable tract of land, partly to support his own family, and partly to teach agriculture to the Indians. He became minister, clerk, schoolmaster, arbitrator, and agricultural director. In 1831 his congregation had increased to three hundred. Hitherto the services had been held in the schoolroom, but it now became necessary to erect a church, which he was enabled to do with the assistance of his people. In the school the boys were instructed in husbandry and carpentry work, and the girls were taught to spin. About sixty children were attending the schools; the communicants numbered seventy, and the congregation amounted to six hundred.

As the experience of the missionaries increased their horizon widened, and they gradually became convinced that the only effective mode of permanently benefiting this people was by forming an exclusively Indian settlement. For this purpose, in 1832, they fixed upon a spot much frequented by Indians, about fifteen miles below the Rapids, called Netley Creek. There Mr. Cochran began to teach them how to cultivate the soil.

Only seven could be prevailed upon at the outset to make the attempt, but in the following year the number was increased to fourteen. In 1833 he began a new settlement at a place two miles distant, called Sugar Point. There he built a house for the chief, whose name was Pegwys, a name which has been given to the Indian Reserve in that vicinity, where S. Peter's Mission and the Dynevor Hospital now stand. Then he built a schoolroom and prevailed on the parents to send their children to school. Gradually small but comfortable cottages were built; the walls were of logs plastered with mud; the roofs were thatched with reeds and covered with earth, and the windows were of skins of fish. In course of time a mill was erected, which proved to be one of the greatest means of improvement. Moral and religious progress kept pace with material development, so that after about a year of patient and prayerful work the foundations of a Church were laid here by the baptism of ten adults and as many children. In 1836 the regular attendance at the services had increased to one hundred, and in June Mr. Cochran began with his own hands to dig for the foundations of a church building, which was completed before the end of the year, and



opened on January 4, 1837. At the time of the opening of the Church there were forty-seven Christian families, consisting of two hundred and sixteen individuals. The congregation averaged two hundred, and Indian chiefs, conjurers, and medicine men were baptized. Look at this picture: a poor Indian woman, in the depth of winter, hauling her half-naked children on a sledge over the frozen snow to some lonely creek, there to cut a hole in the thick ice, let down her hook, and, shivering, wait for hours till some fish should come to serve for their scanty meal. Then look at this picture: twenty-three little whitewashed cottages shining through the trees, each with its stacks of wheat and barley; around them various patches of cultivated ground; here and there pigs to be seen busily seeking for their food, and cows lowing for their calves; while in the centre is the schoolroom, where sixty merry children are leaping, running, wrestling, and all is life and cheerfulness, and two hundred of these once naked savages joining with seriousness in the responses, listening attentively to the sermon, or, with sweet and well-tuned voices, singing the praises of Him Who had done such great things for them.



Mr. Jones left in 1838, and the Rev. W. Smithers joined Mr. Cochran in 1839 and took charge of the Indian village. There were then ninety-eight children in the day school; and at the Rapids there were about seven or eight hundred attendants at public worship, and one hundred and forty-five communicants. In 1841 the Rev. A. Cowley joined the Mission forces, and the report of the Mission was "Our churches are crowded, and the cry is, Send us more teachers, give us the Word of God."

It was at this juncture, in 1844, that Bishop Mountain paid his memorable visit to the North-West, having accomplished a journey of nearly two thousand miles, after six weeks' of fatigue and exposure in an open canoe. The Bishop visited each of the four churches, and confirmed 846 persons. In 1845 the new church was begun at the Rapids, now S. Andrews, which ministered to the spiritual needs of 1,800 people and 150 communicants. In 1847 the first public assembly was held in Rupert's Land, and, as was fitting in that missionary land, it was a missionary meeting, the collection in all amounting to £21. 7s. 3d.

The expansive force of Christianity, its essential

missionary character, is perfectly illustrated by the next step in the development of the work. The Indians of Red River, who had become Christians, were naturally anxious for the spiritual welfare of their friends who lived at a distance. They prayed for them continually, and, at the earliest opportunity, were ready to send to them the message of the Gospel. Red River, too, being a centre to which Indians from far and near converged, the visitors could not but learn of the marvellous work that had been done among their friends, by the men from across the sea, they carried home to their relatives and friends the news of the wonderful things that had been wrought by the Gospel on the banks of the Red River; and the desire was naturally aroused in them to share in the wonderful temporal as well as the spiritual blessings that came in the train of the Gospel. In this way the "good tidings" were carried to the banks of the Saskatchewan, to the Peace River and Lake Athabasca, and even to the mountains of British Columbia and to the Pacific coast. It was only a question of time when the whole of this vast field should be covered with the regenerating influences of the Gospel.

And together with this outward preparation of the field there was the inward preparation of the Church. The work done by the devoted missionaries in the churches and schools, had awakened in many hearts the desire to go and tell the glad tidings to those who were still in heathen darkness. This marks a new stage in the condition of the infant Church, when its message was about to be carried to the remotest limits of the West.

On his first journey to Red River, as has been stated, Mr. West had brought two boys with him from York Fort. One of these, Henry Budd, named after one of the devoted old-country friends of the work in Red River, had become a sincere Christian and had entered the service of the Hudson's Bay Company. This he now resigned to take charge of the school at the upper settlement, i.e. Winnipeg. He was chosen in 1840 to carry the message of the Gospel to the Indians at Cumberland Lake, some four or five hundred miles north of Red River. Here he erected a small log hut for his own family, another for a school, and a third to serve as a storehouse for domestic supplies. Subsequently, however, he took up his permanent abode at the Pas or Devon, on the banks of the Saskatchewan, where for many years he exer-

cised a ministry that was a blessing to the Indians and a credit to the Church. In August, 1844, the Rev. J. Hunter, better known as Archdeacon Hunter, reached Fort York, and, after a tedious journey of thirty days, arrived at the Pas, where he began his ministrations by the baptism of thirty-one adults and thirty-seven children. The candidates came up to the font in families—father, mother, and children. Soon these Indians also, as at Red River, began to adopt the habits of civilized life. They erected log houses, and their lands became covered with wheat, barley, potatoes, turnips and peas. In 1848 nearly all the Indians of the district had become Christians, and four hundred and twenty had been baptized.

From the Pas the Word was soon carried to the Indians at Lac La Ronge, four hundred miles to the north-west of Cumberland; in 1845 Mr. Hunter sent James Beardy to instruct them in the Christian Faith; in 1846 he also sent James Settee, who, like Henry Budd, had been one of Mr. West's first pupils in the Indian school at Red River; and in 1847 he went in person, found thirty boys and twenty-three girls attending the school, and baptized forty-eight adults and fifty-nine children. Then James Settee took charge of Lac La Ronge;



James Beardy pushed on to Ile à la Crosse, another of the Hudson's Bay trading posts, four hundred miles beyond Cumberland; and invitations from many places were sent to the missionaries, notably from Moose Lake and Fort Chipewyan, one hundred miles farther afield. The time had come when the Gospel message must be proclaimed to all the Indian tribes roaming over the whole vast region of the North-West.

It was fitting that at such a time the ministrations of the Church should be furnished to the Indians in their completeness by the appointment of a Bishop. To the Rev. D. Anderson fell the honour of being chosen as the first Bishop of Rupert's Land in 1849. In 1850 the Bishop confirmed four hundred persons at Grand Rapids, and ordained the first native in the person of Henry Budd, who preached his first sermon in the Indian language on Christmas Day of that year.

In 1851 the Rev. R. James began a Mission at Islington; the Rev. W. Cochran opened a Mission at Portage la Prairie and at Scanterbury; Mr. Charles Pratt, a native catechist, was placed in charge of Fort Pelly; and Mr. John Horden arrived at Moose Fort to take up the Mission which had been vacated by the Methodists.

At this point detailed statement must give place to rapid enumeration of dates and stations.

*Diocese of Rupert's Land*—Red River established in 1820; Fort Alexander, 1864; Rainy Lake, 1874.

*Diocese of Moosonee*—Moose Factory, 1851; York, 1854; Albany, 1855; East Main Coast, 1877; Churchill, 1886; Blacklead Island, 1894.

*Diocese of Saskatchewan*—Cumberland and Devon, 1840; Stanley, 1850; Sandy Lake, 1875; Battleford, 1876; Prince Albert, 1879; Grand Rapids, 1881; Fort Pitt, 1888.

*Diocese of Calgary*—Fort McLeod, 1880; Blackfoot Crossing, 1883; Sarcee Reserve, 1886.

*Diocese of Athabasca*—Fort Chipewyan, 1867; Vermilion, 1876; Lesser Slave Lake, 1887; Upper Peace River, 1888.

*Diocese of Mackenzie River*—Fort Simpson, 1858; Fort Norman, 1871; Fort McPherson, 1874; Fort Resolution, 1875; Herschel Island, 1897.

*Diocese of Selkirk*—Rampart House, 1882; Buxton, 1887; Selkirk, 1892; Moosehide, 1897; Carcross, 1900.

All the above Indian Missions are in the Province of Rupert's Land. There is, however, another class of Indian Missions outside that province which deserves a passing notice.

In 1858, at the instigation of Captain Prevost, R.N., a Mission was opened by Mr. W. Duncan, a young schoolmaster, among the Tsimshean Indians, in the northern part of British Columbia.



The condition of these Indians was deplorable in the extreme. They were illiterate, immoral, and cruel. Even cannibalism was of frequent occurrence among them; and they were entirely under the sway of degrading heathen practices and of ignorant impostors called medicine men.

Mr. Duncan soon met with remarkable success. Great blessing attended his ministrations, and in a short time many of the Indians were brought to Baptism. In 1862 was formed the Christian settlement of Metlakatla, which, for many years, stood before the world as one of the most notable triumphs of the Gospel in the mission-field. And apart from the spiritual results of the Mission, the change it wrought in the temporal condition of the Indians made them a living epistle known and read of all men. They are intelligent, industrious, and thrifty. They live in comfortable houses, built with their own hands. Some are carpenters and blacksmiths; some work in saw-mills and canning factories; while some are captains of steamers and occupy other positions of trust. And this remarkable transformation, which has taken place in less than half a century, may be traced directly to the influence of the Gospel and the Church.



In 1879 these Missions in the northern part of British Columbia were formed into a separate diocese. Unfortunately, Mr. Duncan found himself unable to continue to work along the lines of the Church of England. With some hundreds of the Indians he moved into the United States territory of Alaska in 1881; but the work has continued to prosper, and is to-day perhaps the most successful and hopeful Indian work in the whole Canadian mission-field. Kincolith was opened in 1866; Massett, 1876; Alert Bay, 1878; Hazelton, 1880; Giatwangak, 1882; Aiyansh, 1883; Kitkatla, 1887; Tahl Tan, 1898.

About forty years ago a Mission was established by the Rev. J. B. Good, along the Fraser River, in the southern part of British Columbia. The churches in the district and the hospital at Lytton, under Archdeacon Small; the school for girls at Yale, under the Sisters of Ditchingham, and the school for boys at Lytton, under the New England Company, are doing an excellent work among some two thousand Indians scattered over a wide area.

The Mission at Garden River, Sault Ste Marie, Ontario, opened in 1830 by Archdeacon McMurray and blessed for many years by the labours of the


Rev. Dr. O'Mcara, was the means of bringing the Gospel to very responsive tribes of Indians on the shores of Lake Huron. Taken up in 1868 by the Rev. E. F. Wilson, the work has developed into the Algoma Indian Homes—the Shingwauk Home for Boys and the Wawanosh Home for Girls—which have been so widely and so favourably known for the last thirty years.

Nearly all the Missions mentioned above were founded and nurtured through the Church Missionary Society. They have produced a band of missionaries who, for self-denial and consecration to the most arduous task in the whole mission-field, deserve a place in the first rank of the missionary heroes of the Church. They have furnished abundant evidence of the Divine power of the Gospel to transform the hearts and lives even of the most ignorant and degraded of the human race. And they have occasioned an expenditure of money—from \$80,000 to \$100,000 per annum for many years past—that should be held in lasting and grateful remembrance by the whole Canadian people as well as by the Canadian Church.

This glorious work, however, has not been without its limitations. It has indeed brought the knowledge of CHRIST, under unparalleled hardships

and privations, to many Indian tribes in the most inaccessible regions of the earth, and its efforts have been rewarded by the ingathering of many sheaves into the spiritual garner of the LORD. But, in the main, it has not succeeded in training the individual convert in self-reliance, and the Christian congregation in self-support and self-propagation. And now that the Church Missionary Society has decided on a policy of withdrawal from this whole field, the prospects of the Indian Missions, are, to say the least, not reassuring.

There is still another aspect of the Indian work that deserves a passing notice. When the Canadian Government obtained possession of the West, it extinguished the title of the Hudson's Bay Company for an equivalent in land and in money. In like manner it satisfied the claims of the Indians by treaties which secured for them means of education, besides a reservation of land for each band, equal to a square mile for each family, and an annuity of \$5.00 for each member of the band. The obligation in regard to education it has sought to carry out through the religious bodies that are working among the Indians. It has established day schools on nearly all the reservations, and



provided a small stipend of \$300 per annum for the teachers; and it has made a *per capita* grant, varying from \$60 to \$150 annually, for the pupils attending boarding and industrial schools.

The Church has all along acted on the principle that the school was an integral part of the Mission; but, for a long time, its efforts were confined to day schools. When, however, Government aid became available, it began to introduce boarding and industrial schools. These are now to be found throughout the West; in the Diocese of Algoma, at Sault Ste Marie; in Moosonee, at Moose Fort; in Qu'Appelle, at Touchwood Hills; in Calgary, at Calgary and on the Blackfoot, the Sarcee, the Peigan and the Blood Reservations; in New Westminster, at Lytton and at Yale; in Columbia, at Alert Bay; in Caledonia, at Metlakatla; in Selkirk, at Carcross; in Mackenzie River, at Hay River; in Athabasca, at Lesser Slave Lake, at White Fish Lake, and at Wapuskow; and in Saskatchewan, at Onion Lake, at Battleford, at Prince Albert, and at Lac La Ronge.

These schools, carried on with a zeal and devotion that are beyond all praise, cannot fail to have produced the most blessed moral and spiritual results. But they, too, have had their limitations.

They have not succeeded, as it was hoped they would do, in equipping the rising generation of Indians for the battle of life, with the moral qualities of industry and self-reliance; and, for their financial support, they have imposed on the authorities of the Church a heavy burden of toil and care. But it should not be beyond the power of the Church, acting in concert with the Government, to place the whole question of Indian education on a basis that will result in training the Indian eventually to take his proper place as a free, independent, and self-reliant citizen of the Dominion of Canada.



## CHAPTER IV

### HISTORY (RELIGIOUS)

#### *WORK AMONG THE WHITES*

**A**S we have seen in the last chapter, the first work on behalf of the Church in the Canadian mission-field was begun by the Rev. J. West, among the Indians at Red River, in 1820, and it was mainly for Indian work that the first missionaries were sent out, and that the first Bishop was consecrated in 1849. The first white work on behalf of the Church was begun on the Pacific coast, when, in 1856, the Rev. C. H. Cridge was appointed chaplain to the Hudson's Bay Company, and Bishop Hills, in 1859, was called to preside over the Church in the newly-formed colony of British Columbia. The discovery of gold on the Fraser River brought a large number of adventurers, in 1858 and the few following years, to Victoria, Yale, and Cariboo. But little work of a permanent character was undertaken anywhere

till the acquisition of the North-West by the Canadian Government in 1869, the entrance of British Columbia into the Confederation in 1871, and the formation of the Diocese of Algoma in 1873. The work carried on after those dates will be found in some detail in the following chapter. It will suffice here to give a cursory view of the development of the Church's organization throughout the Dominion, in order to indicate, so to speak, the mould in which the work is being cast and the instrument by which it is being done.

The first clergy in Eastern Canada were the missionaries sent to Nova Scotia in 1749. Their field of labour was extended to New Brunswick in 1769 and towards the end of the eighteenth century. Army chaplains ministered to the troops and to the few English inhabitants of the Province of Quebec after the conquest of 1759. Missionaries followed the settlers into Ontario at the close of the American War in 1783. The Colonial Episcopate was founded in 1787, when the Right Rev. Charles Inglis was appointed first Bishop of Nova Scotia. This first Colonial See was first divided when the Right Rev. Jacob Mountain was appointed Bishop of Quebec in 1793. Then,

what is now known as Eastern Canada was gradually subdivided by the formation of the Sees of Toronto in 1839; of Fredericton in 1845; of Montreal in 1850; of Huron in 1857; of Ontario in 1862; of Algoma in 1873; of Niagara in 1875, and of Ottawa in 1896.

At the outset the Bishop was the sole ruler of his diocese; but in a democratic age and country, and in an institution destined to become self-supporting, the need was soon felt of calling both the clergy and the laity into the councils of the Church. This led to the formation of Diocesan Synods, which were composed, so to speak, of three Houses, deliberating in common—but voting, if need be, separately—the Bishop, the licensed clergy, and the lay delegates from the parishes or missions. The first of these Synods was called in Toronto in 1851, and all the other dioceses soon followed that example.

The formation of Diocesan Synods soon aroused into vigorous action the feeling that had been long dormant, that the Church at large must find some organ for the expression of her corporate life. This led to the appointment, in 1860, of the Bishop of Montreal as Metropolitan, by letters patent from the Crown, and to the



formation, in 1861, of the Synod of the Ecclesiastical Province of Canada. This Synod was also composed of three orders, each with a separate vote, the House of Bishops deliberating and voting separately, and the Lower House, composed of clerical and lay representatives of the dioceses, deliberating and usually also voting in common. On the resignation of Bishop Oxenden, the second Metropolitan of Canada, in 1879, the choice of the Metropolitan was placed, in the hands of the House of Bishops. Under the auspices of this Synod the Missionary Diocese of Algoma was instituted in 1873, the Domestic and Foreign Missionary Society was established in 1883, the Woman's Auxiliary was formed in 1885, the Mission in the Shinshu-Echigo Provinces of Japan was founded in 1890, the Church, as a whole, began to awake to her missionary obligations and to enter upon a course of concerted action, and the foundations were laid for the larger plans and operations that were to mark a later period.

The spiritual supervision of the North-West by the Bishops of Eastern Canada was a practical impossibility, and was only attempted once, in 1844, when Bishop Mountain paid his memorable



visit to the Red River. The work of the Church was carried on under the direction of the Church Missionary Society from 1820 to 1849, when the Diocese of Rupert's Land was formed. The diocese extended from Lake Superior to the Rocky Mountains, a distance of 1,500 miles, and from the international boundary line to the Arctic Ocean, some 2,000 miles; it also included the valley of the Yukon. It was soon discovered that real episcopal supervision and control over so wide an area was beyond the power of any one man, and in 1872 the vast region was divided by the formation of the new Diocese of Moosonee, and of Saskatchewan and Athabasca in 1874. Concurrently with the formation of these dioceses was the establishment of the Ecclesiastical Province of Rupert's Land. Then gradually was formed the chain of dioceses that extend from the coast of Labrador to the Rocky Mountains, and to Alaska—Qu'Appelle and Mackenzie River in 1884, Calgary in 1887, Selkirk in 1891, and Keewatin in 1899.

Entirely distinct from the work in Rupert's Land was that on the Pacific coast. The Hudson's Bay Company transferred their headquarters on the Pacific to Victoria in 1852. A Crown Colony

was formed in 1858 under the name of British Columbia, and the Diocese of British Columbia, conterminous with the colony, was founded in 1859. The Crown Colony became a province of the Canadian Dominion in 1871. The mainland was formed into two dioceses in 1879, that of New Westminster in the south and that of Caledonia in the north. And New Westminster was further divided in 1900 by the formation of the Diocese of Kootenay. But those dioceses remain independent jurisdictions, never having been formed into a province.

No sooner was the Dominion of Canada formed in 1867, and the Confederation made a practical reality by the inclusion of the North-West in 1869 and British Columbia in 1871, and by the completion of the Canadian Pacific Railway in 1886, than a vigorous movement was set on foot to consolidate the whole Church of England in Canada. A conference was held in Winnipeg in 1890, when a basis of unification was agreed upon, and the first General Synod was held in Toronto in 1893. Nine years were required to adjust the relations between the Diocesan and Provincial Synods and the General Synod, and in 1902 the Domestic and Foreign Missionary Society of the

Ecclesiastical Province of Canada was enlarged into the Missionary Society of the Church of England in Canada, commonly known as the M.S.C.C.

The name of Missionary Society in this case is, properly speaking, a misnomer, because the Society is simply the Church in missionary action, not an organization in any respect separate from the Church itself. It is founded on the principle that the Church is essentially a missionary organization, and that, in consequence, every member of the Church, whether Bishop, priest, or layman, man, woman or child is, in virtue of that membership, called to take an interest in its missionary work. It was called into being by the General Synod, which meets every three years, and is composed of all the Bishops and a graduated representation of clergymen and laymen from all the dioceses; and when deliberating on missionary subjects that Synod includes the members of the Board of Management, and is called the Board of Missions. Between the Sessions of the General Synod its work is entrusted to a Board of Management, which meets every six months, and is composed of all the Bishops and of two clergymen and two laymen,

elected annually by each of the Diocesan Synods; and between the Sessions of the Board of Management the work is carried on by the Executive Committee, which meets monthly and is composed of three Bishops, three clergymen, and three laymen, elected annually by the Board, and of the General Secretary and the General Treasurer, ex-officio. The method of raising funds adopted by the Society is that of the apportionment, which is a logical outcome of the fundamental principle that the Society is the Church in missionary action, and which consists in ascertaining the financial needs of the mission-field and distributing those needs evenly between the dioceses and the parishes according to their ability. The income of the Society is about £20,000 or \$100,000; one-third of which is given to the foreign field, and two-thirds to the Canadian field. The amount given to the Canadian field is voted in grants of varying amounts to the different dioceses, to be expended at the discretion of the Bishops and the diocesan authorities.

Together with this work of outward consolidation a process of inward unification has also taken place. The Canadian Church Missionary

Society, in its origin an independent organization, and in course of time having gradually become a Canadian department of the English Church Missionary Society, has become an integral part of the Missionary Society of the Canadian Church. Though enjoying a handsome income and having been the means of sending most of the Canadian missionaries in the foreign field, it has agreed to make no separate appeal and to raise no separate fund, all the proceeds of its work going to swell the revenues of the Missionary Society, and to allow its agents to become the missionaries of that Society. It continues to exist for the threefold purpose of administering its own trust funds, of creating an interest in Foreign Missions, and of enabling the Canadian Church to draft men into the Church Missionary Society's fields. It is thus in the fullest sense an auxiliary of the Missionary Society of the Canadian Church.

The Woman's Auxiliary, formed in 1885, is an organization of Church women who are banded together to pray for Missions, to acquire and diffuse missionary information, and to raise funds for missionary purposes. Its income is about £8,000 or \$40,000, besides the proceeds

of its Dorcas work, which are valued at \$18,000. It receives appeals directly from the field, chooses the objects to which it desires to devote its funds, and pays out those funds through its own treasurer. It has done invaluable service by making grants for the support of matrons and teachers in Indian Homes, the building and furnishing of churches, the education of the children of the clergy, and such-like objects. It has proved a powerful factor in arousing missionary interest and spreading missionary information. At the outset its operations were carried on under the direction of the Domestic and Foreign Missionary Society, through whom its funds were dispensed. But gradually it has acquired large powers of independent action, and has developed, under a constitution sanctioned by the Church, a strongly centralized organization that reaches out into almost every diocese and very many parishes in the Church.

Ample provision has also been made for the training of a native ministry. King's College, Windsor, Nova Scotia, a Church University and Theological School, established in 1788—the oldest Colonial University—is meant to supply the needs of the Dioceses of Nova Scotia and



Fredericton. Bishop's College, Lennoxville, Province of Quebec, established as a Theological School in 1845 and a Church University in 1852, is officially connected with the two Dioceses of Quebec and Montreal. The Montreal Theological College, founded in 1874, and now in affiliation with McGill University, was designed to train men especially for the Diocese of Montreal. Trinity College, Toronto, a Church University and Theological School, founded in 1852, was meant to train men for the Province of Ontario. Wycliffe College, Toronto, founded in 1877, in affiliation with the Provincial University of Toronto, and unconnected officially with any diocese, has sent its *alumni* into the whole Canadian Church. Huron College, London, Ontario, in affiliation with the Western University, was founded in 1863, to train men especially for the Diocese of Huron. S. John's College, Winnipeg, founded in 1866, and affiliated with the University of Manitoba, is intended to meet the needs of the Province of Rupert's Land. The Bishop of Qu'Appelle has established a hostel at Regina, to make special provision for his diocese; the Bishop of Saskatchewan has established a similar institution at Prince Albert; and for



a like purpose the Bishop of Calgary has received the gift of a valuable site in Calgary. And steps have been taken to establish a Theological School at Vancouver, in affiliation with the newly-formed Provincial University of British Columbia, to train men for the dioceses on the Pacific coast. These institutions, when in good working order, should afford ample facilities for the training of candidates for the ministry for the whole Canadian Church.

It is only the part of common justice, not to say common gratitude, to add that the Canadian Church, as above described, so complete in its organization and equipment, is greatly indebted to the Church in England through the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel. The former Society has given grants for the erection of hundreds of churches throughout the land, and has provided many scholarships for all our Theological Colleges; while the latter has played an incalculable part in the endowment of bishoprics, and the provision of stipends for missionary clergy, for almost every diocese in the Canadian Church. Some idea may be formed of the contribution through the latter Society towards the

upbuilding of the Church in Canada from the statement that from 1749 to 1907, and from Nova Scotia to Vancouver Island, its grants aggregate the stupendous sum of \$10,000,000.

## CHAPTER V

## DIOCESES

**T**HERE is a strong family likeness running through all our Canadian missionary dioceses; everywhere we find the same urgent call of need and of opportunity. And yet each diocese has its own peculiar features, as it were, its own marked idiosyncrasies. Some are in the East, others in the West; some are in the mountains, others on the plains; some produce wheat, others cattle, others silver and gold; some are almost stationary, others are advancing by leaps and bounds; in some the population is almost entirely made up of Indians, in others the whites greatly predominate; some are more or less high, others more or less low; some are strong and fully organized, others are only in the first stages of development. It will be our endeavour to point out briefly the special features by which each is marked, and the special duty to which it calls the Church in Eastern Canada and in the motherland.

It must, moreover, be constantly borne in mind that these dioceses are of enormous extent; that, in consequence, they are capable of indefinite development; and that subdivision is one of the exigencies for which provision must be made in the near future.

### ALGOMA

The Diocese of Algoma is an admirable illustration of the normal features of missionary work in Canada; *mutatis mutandis*, what is said of Algoma may be said of almost every other diocese, though it enjoys this distinction, that it was the creation of the Church in Eastern Canada, which, for a period of thirty years, contributed largely to its support, and nursed it through the critical stages of diocesan infancy. When it was established in 1873 it had no roads, no railways, no see house, no parsonage, no endowments, only nine small frame churches, seven clergy, of whom only four were in Priest's Orders, and a population of a few hundred souls scattered over the vast region that extends from Muskoka on the east to the head-waters of Lake Superior.

The trials of ministering to such a population, with altogether insufficient resources, cost the lives

of its first two Bishops. But with the advent of the railway, and the discovery of unsuspected material resources, the population has rapidly increased, and the diocese has become one of the most promising missionary fields in the Dominion. Railways and highways now cover the land as with a network; the diocese possesses a commodious see house, 39 parsonages, 95 churches, some of which are beautiful and substantial structures; 40 ordained clergy, 21 paid lay-readers, 10 self-supporting churches, 135 congregations, and diocesan endowments amounting in the aggregate to \$150,000.

Thus the gradual discovery of the hidden resources of the country has wrought a complete transformation in the condition of the diocese. Muskoka has become a favourite summer resort; Sault Ste Marie, one of the great industrial centres of the Dominion; Parry Sound and Depôt Harbour on the Georgian Bay, and Port Arthur and Fort William on Lake Superior, distributing centres of the grain trade of the West; Copper Cliff and Cobalt, centres of the mining industry; and Temiscaming, at the portals of New Ontario, a great agricultural area. The result of all this has been that whereas, for a quarter of a century,

the cry of Algoma was the cry of poverty and helplessness, now its cry is one that arises from abounding resources and varied and rapid development. It is the plain duty of the Church to press into this field of great opportunity, on pain of losing her hold upon one of the great centres of our national life. If adequate support be given to the devoted Bishop of Algoma during the next ten years, he may have the satisfaction of seeing his diocese one of the main pillars of the Church's life and power in the Dominion.

*Notes.*

Diocese formed, 1873—Area, 70,000 square miles.

Bishops—F. D. Fauquier, 1873-1882: E. Sullivan, 1882-1896; G. Thorneycroft, 1897.

Total population—White, 142,000; Indian, 8,000.

Church population—White, 16,355; Indian, 617.

Clergy, 40; paid lay workers, 21; parishes, 59, ten of which are self-supporting; congregations, 135.

New Missions to be occupied, 12.

The Homes for Indian boys and girls at Sault Ste Marie have for thirty years done a splendid work under great financial difficulties.

MOOSONEE

The vast region around the shores of Hudson Bay formed part of the Diocese of Rupert's Land

till 1872, when it was set apart as the Diocese of Moosonee. In 1899 it was subdivided, and the western part given to the new Diocese of Keewatin.

It has been the scene of some of the noblest triumphs of the Gospel; whole Indian tribes have been brought to the knowledge of CHRIST by the missionaries of the Church. But the gradual withdrawal of the Church Missionary Society's grants has raised a serious question here as to the future of the Indian work, and has led Bishop Holmes to formulate a plan that would solve the difficulty, at very little expense, by the training of a native ministry especially suited to the conditions of Indian life. The wide experience and sound judgment of the Bishop are a guarantee that the scheme is practicable, and contains all the essential elements of success. But some financial help would be required to enable him to put his plan into operation.

One of the most remarkable transformations to be found in the Canadian field is about to change the whole face of this district. It is proposed to build the line of the Grand Trunk Pacific Railway across the diocese from East to West. This will open up to settlement a vast and fertile stretch

of country extending from the watershed northward over one hundred miles, and from the Ottawa River westward five hundred miles. The names by which it is known—the Forest Region or the Clay Belt—sufficiently describe its character and resources. Its solitudes will soon resound with the whistle of saw-mills and locomotives; its forest glades will soon be transformed into rural homes and thriving towns and hamlets; it will furnish for many years to come incalculable quantities of timber, and possibly also of the precious metals; and it will for all time be the home of hundreds of thousands of happy and prosperous people. By natural transition this purely Indian diocese will become a diocese whose chief office will be to minister to white men. The call to the Church is imperative to be early in the field with her ministrations to those pioneers and settlers who are destined, in the providence of GOD, to be the fathers and founders of that new land. Missionaries will be needed to carry to them the message of GOD and of His Church; and money will be required, at the outset at least, for the support of the missionaries and the erection of church buildings. Thus Moosonee takes its place among our Canadian dioceses



with a special call of need and opportunity that cannot be overlooked without serious loss to the Church.

*Notes.*

Diocese formed, 1872—Area, 600,000 square miles.

Bishops—John Horden, 1872-1893; J. A. Newnham, 1893-1903; G. Holmes, 1903.

Total Indian population, 6,500; Eskimo, 1,500.

Church population—Indian, 3,700; Eskimo, 360.

Clergy, 11: paid lay workers, 13; stations, 8; out-stations, 13.

KEEWATIN

The Diocese of Keewatin is one of the newest of the Canadian dioceses. The Right Rev. Joseph Lofthouse was appointed its Bishop after eighteen years of laborious and successful work as a priest among the Indians and Eskimos at Fort Churchill, and along the shores of Hudson Bay. The region has been occupied by the Church, while still a part of the Diocese of Moosonee and Rupert's Land, since 1845, when the Rev. William Mason took charge of York Factory. The character of the Indians in the southern part of the diocese has greatly deteriorated through contact with the white man;



but in the north, where they have been left free to pursue their native occupation of hunting and fishing, they have greatly benefited by the teaching of the Church. They are sober, industrious, teachable and devout. The withdrawal of the support sent out from England through the Church Missionary Society, however, and the difficulty of meeting the needs thus created, raise a very serious problem, in which the whole future of the Indian work is at stake.

But in recent years the centre of gravity has shifted from the work among the Indians to that among the whites. The building of the Canadian Northern Railway, through the Rainy River and Lake of the Woods districts, has opened up a splendid mining and agricultural region, into which thousands of settlers have already gone. Saw-mills have been built, thriving towns have grown up, and many farms are being brought under cultivation. The white population now numbers fourteen thousand, four thousand of whom were added in 1906. Additional importance has been given to this feature of the work through the building of the Grand Trunk Pacific Railway, in connection with which thousands of navvies are being employed. But the most startling development

in this direction lies in the project to build a railway to Hudson Bay, with terminus at Fort Churchill. This seemingly impossible design is likely to become one of the accomplished facts of the near future, so great are the advantages which it presents. Hudson Bay is open to navigation till late in the autumn. Churchill is an admirable seaport. A railway would bring the grain of the Saskatchewan valley a thousand miles nearer to the sea. It would relieve the congestion which now exists in the grain traffic in the West, and provide for the still greater demands of the future. And its advantages as an Imperial highway may be seen from the fact that it would reduce the distance between England and Japan by nearly two thousand miles.

These remarkable developments will necessitate an increase in the number of clergy, with a corresponding increase of expenditure on stipends, church buildings, and general equipment. The beauty of the scenery, the salubrity of the climate, and the wealth of material resources in the mine, the forest, the field, the waterfall and the seaport, mark out this region as one of great promise for the future of the country and of the Church.



*Notes.*

Diocese formed, 1899—Area, 300,000 square miles.

Bishop—J. Lofthouse, 1902.

Total population, 23,000—White, 17,000; Indian, 5,000; Eskimo, 1,000.

Church population—White, 4,500; Indian, 3,000.

Seven new churches built during the last two years.

Clergy, 16; paid lay workers, 10; congregations, 33, one of which is self-supporting.

## RUPERT'S LAND

This parent diocese of the great North-West, this mother of eight dioceses, occupies a place peculiar to itself in the history of the Canadian Church. The first Church services in the West were held within its bounds in 1820; the first Bishop, west of Toronto, was the Right Rev. D. Anderson, first Bishop of Rupert's Land; at Red River, in 1882, the first school on the prairies was instituted, which, in course of time, became the parent of the flourishing Boys' School and Theological College of S. John's, of the University of Manitoba, and of the whole educational system of the North-West. Out of it were carved in 1872 the Diocese of Moosonee; in 1874 Saskatchewan and Athabasca; in 1884 Qu'Appelle and Mackenzie

River; in 1887 Calgary; in 1891 Selkirk, and in 1899 Keewatin.

It was in this diocese that the crucial problems of the West found a practical solution. Here the colony, founded by Lord Selkirk in 1811, proved the remarkable capacity of the Western soil for the production of wheat and grain. Here the settlers first came in considerable numbers, and met and gradually overcame the plagues of grasshoppers, of summer drought, and of early frost, that, at one time, threatened the whole future of the West.

✓ Here the first experiments in municipal and political life were successfully tried. Here an efficient public school and University system was established. Here the Church's system was first put into operation, and its initial problems successfully solved. Here the Provincial Synod was brought into efficient working order. Here at the Winnipeg Conference in 1890 were laid the foundations of the General Synod, the Missionary Society, and the unification of the whole Canadian Church. Here the edifice received its finishing touch by the appointment of the Archbishop of Rupert's Land as first Primate of all Canada. Here a strong educational system in connection with the Church has been built up—a Church

school for girls, a Church school for boys, and a thoroughly efficient Theological College, clustering round the Provincial University. Here, too, the cathedral system has been made efficient through the use of a staff of dean and canons, who perform the double function of professors in the college and missionaries in the diocese. It is only a question of time, and a short time at that, when the Church in the diocese will be entirely self-supporting, and, like many of the dioceses in Eastern Canada, become a source of supply to the younger and weaker dioceses by which it is surrounded. The need of the moment here seems to be, apart from filling vacant Missions and opening new ones, to remove S. John's College into closer proximity with the Provincial University and to strengthen its endowment, so as to make it a thoroughly efficient training school for a ministry recruited from the ranks of the people of the land, and a vigorous centre of spiritual life and theological learning for the vast regions of the North-West.

*Notes.*

Diocese formed, 1849—Area, 58,680 square miles.

Bishops—D. Anderson, 1849-1864; R. Machray, 1865-1904; S. P. Matheson, Coadjutor 1903, Archbishop 1905.

Total population—White, 357,000; Indian, 8,074 Chinese, 1,000.

Church population—White, 56,650; Indian, 3,350.

Clergy, 95; paid lay-readers, 42; self-supporting parishes, 32; aided Missions, 82; congregations, 310; 15 clergy needed to fill vacancies; 12 new fields needing to be occupied; 30 new churches opened during the last eighteen months. Fifty churches opened during the last three years.

### QU'APPELLE

This diocese affords an admirable illustration of the functions of railways in the work of colonization and of the Church. For fifteen years after the formation of the diocese that work remained practically at a standstill. Statesmanlike plans on the part of the episcopate, and zeal and devotion on the part of the clergy, were alike fruitless in presence of a small, scattered, and almost stationary population. Time, however, was allowed for the gaining of valuable experience, for the perfecting of organizations, for the building of churches at central points, and for the establishment of an Episcopal Endowment Fund.

Meanwhile, the neighbouring Diocese of Rupert's Land was being covered with a network of railways,



and its fertile lands were being brought under cultivation. The vital problems of the West were there being solved; and the whole country was gradually becoming known to the world as a most inviting field of immigration. Settlers began to pour in in copious streams. The railways began to extend their lines into Qu'Appelle, and the work of settlement advanced by leaps and bounds. And, under the experienced hand of Bishop Grisdale, the work of the Church has fully kept pace with the progress of settlement. When the diocese was formed in 1884 there was only one clergyman, the Rev. J. R. Sargent, now Dean of Qu'Appelle, ministering to navvies and settlers along the line of the Canadian Pacific Railway. There was no church, no parsonage, and, properly speaking, no congregation. Everything had to be built up from the foundations. During the last half-dozen years the work of the Church has been like a triumphal progress. The diocese now counts 2,000 Church families, besides 1,327 adult members, 3,341 communicants, 150 places where services are held, 67 churches, 31 parsonages, 48 ordained clergymen, 24 lay-readers; to the clergy nearly \$20,000 are paid by their congregations, and the annual expenditure of the diocese has risen



to \$60,000. The Episcopal Endowment Fund amounts to about \$50,000, and the Clergy Endowment Fund to over \$30,000.

Only the eastern and north-eastern parts of the diocese have as yet been largely taken up; but settlement is flowing westward like a rising tide. It is utterly impossible for the diocese unaided to cope with the needs thus created. This, with Saskatchewan and Calgary, may be called the head centre of the Canadian Church's mission-field at the present time. The land is productive. The settlers are of the better class, and a large proportion of them may be claimed by the Church. To neglect the work now is to sacrifice one of the most glorious opportunities in the mission-field. To give it prompt and generous support now will build up in Qu'Appelle one of the strongholds of the Church's life and power in the Dominion of Canada.

*Notes.*

Diocese formed, 1884—Area, 90,000 square miles.

Bishops—The Hon. A. J. R. Anson, 1884-1892; W. J. Burn, 1893-1896; J. Grisdale, 1896.

Total population, 200,000; Church population, 27,000. These figures are only approximate.

Clergy, 48; paid lay workers, 7.



Ten clergy were added to the list last year, and 12 churches built; 10 more clergy needed to occupy new Missions. A hostel has been established at Regina for the training of men for the ministry. Local resources are being developed as rapidly as possible here, as throughout the West.

### CALGARY


The Diocese of Calgary is a little world in itself, containing nearly all the most striking features of the other dioceses. It is a combination of plain and mountain. It produces in abundance both grain and cattle. It has wide timber limits and inexhaustible coal-beds. It possesses, along its whole western boundary, an incomparable view of the Rocky Mountains. Its climate is tempered, even in the far north, by the "Chinook" winds from the Pacific Ocean. Its foot hills, with their succulent grasses and their cool mountain streams, are a paradise for the cattle rancher. Its abundant supply of water from the hills, by a scientific system of irrigation, gives the parched prairie fields unfailing fertility. It is intersected by three transcontinental railways and innumerable branch lines, and is assured of at least two great commercial centres in Calgary and Edmonton. One need

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not be a prophet to foretell a great future for such a region as that.

It is only natural that the Diocese of algary should have become one of the most attractive fields for immigration from the British Isles and from the United States, thirty to fifty thousand settlers coming in in one summer. Its population has in consequence multiplied many times over in the last ten years. Calgary has grown from a local town to a provincial metropolis, and Edmonton from a fur-trading post to a provincial capital.

And the Church has abundantly shared in the prosperity of the State. Where there was but one self-supporting congregation a few years ago there are now nine; the clergy have grown from a dozen to more than four dozen, and mission-stations from a score to nearly a hundred and fifty. Calgary can boast of a beautiful cathedral, and an efficient Church School for girls, and Edmonton of a Provincial University. This gives us some measure of the greatness of the opportunity. The greatness of the need may be seen in the recent appeal of the Bishop for twenty-five clergymen to occupy important growing centres in the diocese. To stint such a region, in either men or money, for some years to come, would surely be to sacrifice



the vital interests of the Church in one of its most promising missionary fields.

*Notes.*

Diocese formed, 1887—Area, 100,000 square miles.

Bishop—W. C. Pinkham, 1887.

Clergy, 55; paid lay workers, 4; self-supporting parishes, 9; congregations, 148. Twenty-five additional clergy now needed; also a large number of mission churches and parsonages.

Total population—White, 214,400; Indian, 5,000; Chinese, 600.

Church population—White, 18,000; Indian, 415; Chinese, 6.

There are four Indian Missions—on the Blackfoot, the Blood, the Peigan, and the Sarcee Reserves. In addition to the boarding schools on each of those reserves, there is an industrial school at Calgary, under the control of the Church but supported by the Government.

KOOTENAY

The work in this diocese is conditioned mainly by two things — the physical features and the chief industry of the country. The region is mountainous and mineral-bearing. In mining camps people necessarily live in close proximity to one another, and can readily combine to build their church and support their clergyman: all the

more that their resources are easily available, being always in the form of monthly wages. Mountainous regions abound in valleys, lakes, and rivers, where travel is provided for by boat or by rail, which gives the communities easy access to one another. Compact communities, easily reached—these are the distinguishing features of the work in Kootenay, which explains the fact that, though one of the newest of our mission-fields, it is one of the most self-sufficing; out of eighteen clergy, no less than nine are entirely supported by their congregations. .

This region contains some of the grandest scenery in the world. The Arrow Lakes and Okanagan Lake, Mount Sir Donald and Mount Stephen, Rogers' Pass and Kicking Horse Pass, the Albert Canyon and Glacier House, Revelstoke, Nelson, Field—these are among the wonders of the tourist world. And scenery has a missionary bearing when it insures a large increase both in transient and in permanent population.

The mineral resources of the region are as varied as they are rich. The cattle ranches of the Nicola Valley; the fruit ranches of Vernon, Summerland, and Peachland; the mills of Cranbrook, and the coke ovens of Fernie; the timber



limits of the Kootenay and the Columbia valleys ; the gold mines of Rossland, and the coal mines of Michel ; the smelters of Trail and Grand Forks, and the pastoral and agricultural resources of the boundary country — this variety and wealth of material resources must assure to this region at no distant date a dense and opulent population, capable of building up one of the strong centres of Church life and power in the Dominion. The region is thus marked out as one of great promise for the future of the State and of the Church.

The attention of the world has, for the time being, been diverted from Kootenay to the grain-growing prairies of Saskatchewan and Alberta, and for some years back the region has advanced but slowly. Progress also has been retarded by unwise legislation ; by the enormous power of trades-unions and their attendant strikes, *in esse* or *in posse* ; by the high rate of wages, of transportation and of living, which have made the returns of the mining industry small and precarious. But all these adverse conditions are bound to change in a few years, when there will be a great increase in the inflow of capital and of population into the country. New mines will then be profitably worked. New towns and

villages will spring into being. New Missions will be opened, and new churches built. This will create a certain demand for outside help, but, as in the past, that help need not be large nor of long duration. The people in these regions are open-handed and self-reliant. There is a good deal of money in circulation in their midst. The stronger centres will give a helping hand to the weaker Missions; and the whole diocese soon rise to the dignity of self-support.

*Notes.*

Diocese formed, 1900—Area, 70,000 square miles.

Bishop—John Dart, 1900.

Total population — White, 40,000; Indian, 1,500; Chinese, 1,000. Church population—White, 5,000. The Indians are Roman Catholics.

Clergy, 18; paid lay workers, 2; Church buildings, 24; Mission-stations, 53; self-supporting parishes, 9.

NEW WESTMINSTER

The determining factor in the work of this diocese is the city of Vancouver. As the terminus of the Canadian Pacific Railway and the chief Canadian seaport on the Pacific coast, with a population of seventy thousand souls, rapidly



increasing, that city is assured of a great future, and, in course of time, will become, like Montreal and Toronto, a strong centre of Church life and influence, and a rich source of financial support for all the needy objects in the diocese.

Apart from the city of Vancouver the diocese is by no means strong. The rich mines and ranches of the interior are outside its bounds. It has no large agricultural areas, and such as exist are covered with dense forests that can only be cleared by degrees and at great expense. The gold mines of Cariboo have long since been exhausted. The only coal mines on the coast are on Vancouver Island. These conditions imply that for many years to come, outside a few centres, the whole population will be sparse and struggling and unable to provide for the ministrations of the Church.

And the problem is greatly complicated by the existence here and there of large foreign elements. The presence of many thousands of Chinese affords a precious opportunity, and at the same time presents a serious obligation. For nearly twenty years an encouraging Chinese work has been carried on both in New Westminster and in Vancouver. If, however, the Canadian Govern-



ment persists in imposing a tax \$500 on every Chinaman who enters the country, the Chinese Mission will die a natural death from the lack of material to work upon. The Japanese, who cannot be so easily excluded owing to the Anglo-Japanese Alliance, and who are likely to play a much more important part in the industrial life of the country, afford another splendid opportunity that is not being neglected. For nearly half a century the Indians at Lytton and neighbourhood have been under the care of the Church, and two thousand of them have been reclaimed from heathenism and nourished in the principles of the Christian Faith. In addition to evangelistic work, the Church has also inaugurated an excellent educational work among them. There is a large Boarding School for Indian boys at Lytton, under the New England Company, with a Church clergyman as principal. There is a prosperous boarding school for Indian girls at Yale, under the Sisters of Ditchingham. Both these institutions are mainly supported by a *per capita* grant from the Canadian Government. The weak point in the Indian work of this, as of nearly all our Canadian dioceses, is the lack of practical training to fit the Indian to become a self-reliant citizen, and the failure to call forth



from the Indian congregations a larger measure of self-support.

Though the development of the country-parts of the diocese is likely to be slow, and the rural population for many years to come to be sparse and weak, yet the wonderful possibilities of a great commercial centre like Vancouver, and the remarkable progress made in recent years, encourage the most sanguine hopes for the future. Fifteen years ago there were only eighteen clergy in the diocese, which embraced Kootenay as well; now there are eighteen clergy in Kootenay and thirty-three in New Westminster. Then, there was not, properly speaking, one self-supporting church; now there are eighteen. Then, not more than \$300 were raised for Missions; now, not less than \$3,000. The Church population has trebled. The Diocese of Kootenay has been set apart as a separate jurisdiction. A Church school for girls has been successfully maintained at Yale, and a Church school for boys at Vancouver. The Episcopal Endowment Fund, which was almost non-existent, has been completely restored. Thanks to the generosity of the late Baroness Burdett-Coutts, a handsome endowment enables an Archdeacon to devote all his time, under the Bishop, to the

general work of the diocese. Thus all the wheels of the diocesan machinery are in good working order. The great desideratum here is the establishment of a thoroughly efficient Theological College that would afford a means of training to many aspirants for the ministry, and supply a need that is deeply felt throughout the regions bordering on the Pacific coast. A modicum of outside help for a few years more will tide the Church over a critical period, and launch it, well-organized and strong, into a self-sustaining condition.

*Notes.*

Diocese formed, 1879—Area, 160,000 square miles.

Bishops—A. W. Sillitoe, 1879-1894; John Dart, 1895.

Population—White, 100,000; Indian, 8,696; Chinese, 5,000; Japanese, 4,000.

Church population—White, 12,000; Indian, 1,679; Chinese, 50; Japanese, 90.

Clergy, 33; paid lay-readers, 7; self-supporting parishes, 9; congregations, 90.

COLUMBIA

The Pacific coast of British Columbia enjoys rich historical associations. In 1779 Captain



Cook, the world-renowned explorer, wintered at Nootka Sound, on the west coast of Vancouver Island. In 1792 Captain Vancouver explored the indented coast-line from Puget Sound to Alaska. The steamer "Beaver," in the service of the Hudson's Bay Company, rounded Cape Horn in 1839, and for nearly half a century did yeoman service on the Pacific coast. The regions at the mouth and along the course of the Columbia, the Fraser, the Thompson, the Skeena, the Stikine, and the Naas were familiar scenes to the Hudson's Bay traders. Alexander Mackenzie reached the Pacific in 1792 in a memorable overland journey from Fort Chipewyan on Lake Athabasca. Simon Fraser, his trusted companion, performed an equally remarkable feat when he descended the Fraser River in a canoe from its source to its mouth. The present site of Victoria, then known as Camosum, was chosen by the Hudson's Bay Company in 1852 as the site of their chief trading post on the Pacific, and the Rev. C. H. Cridge came out in 1856 as their chaplain. In 1859 Bishop Hills was consecrated first Bishop of British Columbia.

In 1860 Bishop Hills took his first journey to the mainland, and consecrated the church, now

the cathedral, of Holy Trinity, New Westminster. The same year he consecrated S. John's Church, Victoria. The present house of the Bishop was originally an iron mission-room, and was sent out from England. In 1862 the number of the clergy had risen to sixteen. The Cariboo gold craze of 1859 had drawn thousands of people to Victoria and the Fraser River. A church was accordingly built at Hope Station, the centre of the gold excitement, and was consecrated in 1862. In 1863 churches at Saanich and Nanaimo were erected. In 1867 Holy Trinity, New Westminster, was burnt down, but was soon after rebuilt. In 1866 was built the church at Esquimalt, which has ministered to the sailors of the North Pacific squadron of the British fleet stationed there. When the squadron was withdrawn in 1906, the last vestige of England's military and naval power disappeared from Canada. The secession of the Rev. C. H. Cridge from the Church, and his appointment to the oversight of the Reformed Episcopal movement, proved for years a great cause of weakness to the Church in Victoria. In 1874 a Synod was established for the Diocese of Columbia, and during the next four years churches were built at Metchosin and Cowichan. In 1879

the diocese was divided—Vancouver Island and the islands of the Gulf of Georgia forming the Diocese of Columbia, the southern part of the mainland of British Columbia forming the Diocese of New Westminster, and the northern part the Diocese of Caledonia. The division left the parent diocese with only eight clergy, in addition to the Archdeacon and the Bishop. In 1889 the clergy of the diocese were ten in number, and new churches were built at Cedar Hill and Comox; but from this time onward the increase in the number of clergy was rapid, and when Bishop Hills resigned in 1892 it had risen to twenty-two. Bishop Perrin was consecrated to succeed Bishop Hills in 1893. The number of clergy is now twenty-six. New churches have been built at Wellington, Saanich, Cedar District, Cumberland, Alberni, Salt Spring Island, Ladysmith, French Creek, Duncans, Cowichan, Mayne Island, and in Victoria, S. Mark's. All the churches in Victoria and Nanaimo are self-supporting. The old church in Nanaimo has been replaced by a larger and a more beautiful structure. An excellent work is being done among the Indians at Alert Bay through the Church Missionary Society. A special effort is being made to reach the Chinese in Victoria.

The site of the cathedral is one of the most conspicuous in the city ; hopes are entertained that by and by the Church people of Victoria will erect on that commanding site a structure worthy of the Church and worthy of their beautiful city. The scenery in and around Victoria is of exceptional beauty. The mountains of the mainland, seen at a distance of fifty miles, afford a panorama which can hardly be surpassed elsewhere. The beauty of the surroundings and the mildness of the climate are attracting large numbers of residents to Victoria. The writer remembers crossing the continent and experiencing thirty-two degrees below zero at North Bay, forty-four at Chisleau, fifty-two at White River, forty at Winnipeg, Regina, and Prince Albert, and then seeing snowdrops and other delicate flowers in bloom in the Bishop's garden in Victoria on January 25th. The day is probably not remote when there will be very large additions to the population of Vancouver Island, and when a great impetus will be given to the work of the Church. At present the progress, though substantial, is slow ; but it is very important that the centres of population should be held by the Church, in order that she may be ready to take advantage of the



developments of the future, which are likely to be neither small nor remote.

*Notes.*

Diocese formed. 1859—Area, 17,000 square miles.

Bishops—George Hills, 1859-1892; W. W. Perrin, 1893.

Total population — White, 47,000; Indian, 3,000; Chinese, 4,000.

Church population—White, 7,000; Indian, 570.

Clergy, 26: paid lay workers, 6. Self-supporting parishes, 8; aided Missions, 17; congregations, 40. Collegiate school for boys at Victoria. Schools for Indian boys and girls at Alert Bay.

COLUMBIAN COAST MISSION—Mission-ship "Columbia," the Rev. John Antle, captain and chaplain, plying among logging camps in Gulf of Georgia; containing mission-room, hospital cots and operating table, dispensary, library, and doctor. Hospitals, with doctor and two nurses, at Rock Bay and Van Anda, and another soon to be erected at Alert Bay.

CALEDONIA

This diocese is largely a reproduction of that of New Westminster. There are the same Chinese and Japanese problems. There are the same heavily-timbered valleys and hill-sides, the same prospect of slow development, and the same need



of outside assistance; and there is the same outlook of a bright and rosy future. There is the same indented coast, the same commodious anchorage, and the same glorious scenery. The Grand Trunk Pacific Railway will be a great transcontinental line like the Canadian Pacific Railway, and Prince Rupert a great commercial centre like Vancouver. The mines and logging camps of the interior, the outlet to the sea for the products of Northern Alberta and Saskatchewan, and the unlimited trade with the Orient: all this offers an inviting prospect for the surplus capital and population of the British Islands, affords a glorious opportunity to the Church of England, and presents an irresistible appeal to the loyalty and liberality of its members. The Church at home should join hands with her daughter in the Dominion and support Bishop Du Vernet's hands in laying solid foundations for the Church in what is one of the newest and most promising districts in the Empire.

The Indian work in Caledonia is perhaps the most successful work of the kind to be met with anywhere, and has produced one of the richest harvests in the whole missionary field. For humble and consistent Christian lives, for

peaceful and triumphant death-beds, for intelligent, self-reliant, and progressive citizenship, these converted savages and cannibals afford a complete vindication of the cause of Missions. They set a reproachful example to the whites in their attendance on all the means of grace, in their study of the Holy Scriptures, and in the performance of the duties of religion. They live in neat and beautiful houses. They are skilful blacksmiths, carpenters and builders. Some are captains of steamers, while many find remunerative employment in the mills and cannaries. They are a perfect illustration of what the Indian is capable of under favourable circumstances and wise treatment. Their offering of \$1,000 to preach the Gospel to their own people, to the heathen, and even to the white settlers in Canada, is a fact that is eloquent of the fruits of the Gospel. It would be a thousand pities if anything were allowed to mar a work which has already produced such wonderful results.

*Notes.*

Diocese formed, 1879—Area, 200,000 square miles.

Bishops—W. Ridley, 1879-1904; F. H. Du Vernet, 1904.

Total population — White, 5,000 ; Indian, 8,000 ; Chinese, 1,500 ; Japanese, 1,000.

Church population—White, 559 ; Indian, 2,308 ; Chinese, 5 ; Japanese, 10.

Clergy, 11 ; paid lay workers, 12 ; aided Missions, 17 ; congregations, 20 : native catechists, 8. Homes for Indian boys, Indian girls, and half-breed children at Metlakatla.

### YUKON

The Diocese of Selkirk, whose name has recently been changed to that of Yukon, has peculiar features all its own. The valley of the Yukon was first visited by Archdeacon Kirkby in 1862, when he crossed the Rocky Mountains from Fort McPherson ; and for nearly forty years the work was restricted to the Indians, who were the only inhabitants. When Selkirk was formed into a separate diocese in 1891, and Bishop Bompas became its first Bishop, his intention was to bury himself from civilization in the most remote and isolated mission-field in the world.

Great was his surprise when in 1896 gold was discovered in the Yukon Valley, and tens of thousands of men began to flock into it from all

parts of the world. They climbed impassable mountains, and were overwhelmed by snowslides. They braved the dangers of the river, and were engulfed in its angry waters. They underwent the hardships of fatigue and hunger, and left their bones on many a lonely hill-side. And among the number of these adventurers were many splendid young men from the best homes of Eastern Canada and of England. As a natural consequence the work among the Indians dwindled in importance, and their character was in many cases ruined by the vices and fire-water of the whites. If ever Christian work should appeal to the deepest sympathy of Christian people, it is surely that among the gold-seekers of the valley of the Yukon, for it contains every element of pathos that can be imagined. Here is loneliness, hardship, fatigue, hunger, sickness, death—all braved, even courted, literally, for the sake of gold. Here are men, young men, cultivated, refined, chivalrous, daring, the best material that can be brought into the Kingdom of GOD. The last day will reveal that a most fruitful work for the spiritual Kingdom of CHRIST has been wrought among the miners of the Klondyke.

*Notes.*

Diocese formed, 1891—Area, 200,000 square miles.

Bishops—W. C. Bompas, 1891-1905; I. O. Stringer, 1905.

Total population—White, 8,000; Indian, 1,000.

Church population—White, 600; Indian, 460.

Clergy, 7; paid lay workers, 2; aided Missions, 8. Celebrated Klondyke in northern part of diocese. Four Indian Missions—at Carcross (with boarding school), at Selkirk, at Moosehide, and at Forty Mile.

## MACKENZIE RIVER

This is perhaps the largest and most unpromising diocese in the whole Anglican communion. Its remoteness and difficulty of access, and its almost total absence of material resources, make it only a fit home for the fur-bearing animal, the roaming Indian, the fur-trader, and the missionary. And yet, who can say? Steamers are now plying on the Mackenzie River, and inexhaustible coal-beds are found to exist on its banks. The unexplored wastes of this diocese may contain rich deposits of gold and silver; and the Church may soon be called to minister to a white population in the vicinity of the Arctic Circle. But this is only

speculation. The stern reality we have to face is the simple Indian question, stripped of all adventitious circumstances. In this region the Indians have already shown their willingness to receive the Word of GOD, and nowhere in the mission-field have there been more remarkable cases of conviction of sin, of conversion to GOD, of holy lives and triumphant death-beds, than under the ministries of Archdeacon Kirkby, Archdeacon Macdonald, and Bishop Bompas, among the Tudukh Indians of the far North. As in the case of Egypt, the country is made habitable by the river. The Indians cannot stray beyond a certain distance from the water, and to the water they must return to dispose of their pelts to the Hudson's Bay Company. Although the area of the diocese is half a million of square miles, for all practical purposes it consists of half a dozen trading-posts along the river bank—Hay River, Resolution, Simpson, Norman, Good Hope and McPherson. Hence the Indian tribes in that vast region are few and widely scattered. Their life is one of continual hardship and privation, sometimes amounting to positive famine, which makes them peculiarly exposed to the ravages of disease. If weakness and helpless-

ness, misery and hopelessness, have a special place in the Divine Compassion, then perhaps, amid the many voices by which the Church in Canada is wooed along the path of missionary enterprise and endeavour, the most powerful call is that which comes from the most helpless and most hopeless—the poor, scattered, diminished remnant that inhabits the desolate regions of Mackenzie River.

*Notes.*

Diocese formed, 1884—Area, 500,000 square miles.

Bishops—W. C. Bompas, 1884-1891; W. D. Reeve, 1891-1907.

Population—White, 200; Indian, 4,616; Eskimo, 400.

Church population — White, 100; Indian, 1,000; Eskimo, 400.

Stations at Hay River, with boarding school for Indian boys and girls, Fort Simpson, Fort Norman, Fort Wrigley, Fort McPherson, and Herschel Island.

Clergy, 7; paid lay workers, 13; stations, 5; out-stations, 7.

ATHABASCA

Established originally as an Indian diocese, Athabasca is likely to have, at no distant date, a large white population. Indian work here has never possessed that thrilling interest which



marked its progress elsewhere. Rather has it been prosaic and disappointing. The tribes have never been either numerous or powerful. They have been decimated by small-pox and measles. They are less than five thousand to-day, of whom less than five hundred are members of the Church. In these sad facts, however, lies the strength of their appeal to us—the appeal as from those who are passing off the scene to those who can afford to be generous because they are advancing, in all the pride of conscious strength, to possess the land and to found an Empire.

But the passing of the Indian means the advent of the white man. The Peace River valley is bound to become an important agricultural region. Its climate is healthy and not too rigorous. Its land is abundant and fertile. In the vicinity of the Cariboo and the Klondyke it no doubt possesses an abundance of the precious metals. It boasts of wide timber limits and great stores of water-power. Through it must pass great railways, leading over the mountains to the Pacific coast, or forming an all-Canadian route to the Yukon. Its many resources will be greatly enhanced in value when it has direct communication with Hudson Bay, and is



thus placed on the shortest route to the markets of Europe and of Asia. Then will the words of the old prophet receive one more fulfilment, "The wilderness and the solitary place shall be glad thereof; the desert shall rejoice and blossom as the rose." Here is another token of the bountiful goodness of GOD, and another appeal to the devotion and liberality of the Church, that the waters of the Peace River may become a highway to the message of the Prince of Peace.

*Notes.*

Diocese formed, 1874—Area, 200,000 square miles.

Bishops—W. C. Bompas, 1874-1884; R. Young, 1884-1903; W. D. Reeve, 1903-1907.

Total population—White, 500; Indian, 3,716; half-breeds, 2,395.

Church population—White, 100; Indian, 400.

Clergy, 10; churches, 9; paid lay workers, 14.

SASKATCHEWAN

For our present purpose the work in the Diocese of Saskatchewan began only four years ago, with the advent of the British, at first known as the Barr Colony. The diocese had long been celebrated for its successful work among the Indians. Missions had been established at

Cumberland Lake in 1840; at Lac La Ronge in 1845; at Nipowewin and Stanley in 1852; and subsequently at Prince Albert and Battleford; but all these were Indian stations. Until 1903, practically all the work of the diocese was Indian work, carried on mainly by native clergy, teachers, and catechists.

White settlers, indeed, had begun to move into the Prince Albert district as far back as 1862. The first church in the district, S. Mary's, still standing near Emmanuel College, was erected in 1874 by the settlers, cheered on by Bishop McLean, who had just been consecrated to the new See of Saskatchewan. Two or three small churches, in course of time, were built, near Prince Albert, in which the spiritual interests of both the Indians and the whites were served by the same ministrations; but the settlers were few, progress was slow, and there was but little prospect that a strong self-supporting Church would ever be built up in those regions.

In course of time, however, it was demonstrated and became widely known that the Saskatchewan Valley was admirably suited for agricultural purposes, that the land was fertile and the climate enjoyable. The Canadian Northern Railway was

building its line northward and westward, with all possible speed, from Port Arthur and Winnipeg; and the Canadian Pacific Railway, not to be outdone, was planning a branch line from Wetaskiwin in Alberta, eastward to Saskatoon. At that juncture, at what might be called the psychological moment, the British colony came on the scene. Two thousand five hundred people set out from all parts of the British Isles to carve homes for themselves in this new land of promise. They left Liverpool in April, 1903, in the "Lake Manitoba"; landed at S. John's, New Brunswick, and were conveyed, during five days and five nights, by the Canadian Pacific Railway, a distance of three thousand miles, through New Brunswick, Quebec, Ontario and Manitoba. At Saskatoon, where they left the railway and camped on the banks of the Saskatchewan, they had still two hundred miles to travel; the men drove their teams, laden with their goods and chattels, and most of the women and children trudged on foot. The weather at times was most severe, and the trails, at intervals, almost impassable. Along the way they saw no house and hardly any sign of life, except at Battleford; and, when they had reached their destination,



they found themselves in the centre of a tract of land, set apart for their use, some sixty miles square, in the midst of a boundless prairie. With the settlers the Colonial and Continental Church Society had sent out a chaplain, George Exton Lloyd by name, to keep the colonists in touch with religion and the Church. The first services were held in the open air, in what is now called Lloydminster. The first church was an old schoolhouse, 20 feet by 24, purchased from the Mission at Fort Pitt, and carried forty miles across the prairie. This was called the rectory-church, because it served as a residence for the chaplain as well as a place of worship for the people. Then services were held by the chaplain, and by as many lay workers as could be pressed into the service, wherever a dozen or half a dozen people could be gathered together.

Meanwhile the Canadian Northern Railway had completed its line westward to Edmonton; and the Canadian Pacific Railway had begun its branch line eastward to Saskatoon; and a new competitor had appeared on the scene, in the Grand Trunk Pacific Railway. Settlers who, in the early days of travel by canoe and dog train,

had come in by families, now began to arrive by thousands. Immigrants poured in from the United States and from Continental Europe, as well as from the British Isles. Farm houses, villages, and towns, sprang up as if by magic, and enormous elevators began to rear their lofty forms against the horizon. As a result 100,000 people are now to be found within the bounds of the Diocese of Saskatchewan, and these will soon be reinforced by many hundreds of thousands. They have spread like water over the face of a country more than 100,000 miles in extent, and have become, in that wilderness, as sheep without a shepherd. It was to meet this emergency that the Saskatchewan plan, described at page 119, was devised. The British colony, a large enterprise in its day, now seems a small thing, with its paltry 2,500 souls, and its 3,600 square miles, as compared with a district over 100,000 square miles in extent, and a population soon to be reckoned by millions. The chaplain of the little colony has become Arch-deacon Lloyd, the organizing agent, under the Bishop, of the work of the Church in this vast district, and in the midst of this teeming population.

The main features of the work are of the most cheering and hopeful character. The soil is rich, the climate is healthful, the incoming population is of the best. The settlers are, in large numbers, of English parentage and members of the Church of England. The leaders of the Church on the spot are men of wisdom and experience; and the Church in the motherland is co-operating actively with the Church in Canada. The very magnitude of the task is likely to stimulate the sluggish energies of the Church, for it implies the building up not of a province, but of a country; the nurturing not of a small tribe, but of a great nation; the creation not of a diocese, but of a national Church.

*Notes.*

Diocese—Diocese formed, 1874—Area, 150,000 square miles.

Bishops—John McLean, 1874-1886; W. C. Pinkham, 1887-1903; J. A. Newnham, 1903 (translated from Moosonee).

Total population—White, 100,000; Indian, 6,500.

Church population—White. about 30,000; Indian, 3,534.

Clergy, 33; paid lay workers, 79; self-supporting parishes, 4; stations, 51; out-stations, 204; congregations, 87.

## SUMMARY

Thus it will be seen that each diocese possesses special features of interest, but all merge into one great whole of immense need and of glorious opportunity. Thus sea and land, the farm, the mine, the forest, combine to make Algoma a region of boundless possibilities; the great forest region, the great clay belt, providing a road-bed for a national and imperial railway, assures Moosonee of a great future; three transcontinental railways crossing a region rich in mineral and agricultural resources, leave no doubt as to the importance of Keewatin; an area of one thousand miles from east to west, and five hundred miles from north to south, containing the richest grazing and grain-growing land in the world, capable of nourishing a farming and ranching population of many millions, would almost seem to fix the centre of the life of the Dominion on the Western Plains—in Rupert's Land, Qu'Appelle, Saskatchewan, Calgary, and Athabasca: the richest mineral deposits, the widest timber areas, the most abundant salmon fisheries, some of the grandest scenery in the world; no mean capabilities for the production of cattle, fruit and

grain; a coast-line with great seaports commanding the enormous trade of the Orient and the Pacific; this must ensure to the Dioceses of Kootenay, New Westminster, Columbia, and Caledonia, a future beyond the dreams of the enthusiasts; while the lure of gold and the attractions of the chase will, as the years roll on, invest increasingly the Dioceses of Yukon and of Mackenzie River with all the glories of the midnight sun and of the aurora borealis. These vast regions, with their varied resources and attractions, will long continue to command the attention of the world, and for twenty-five years to come will tax the energy and the resources of the whole Anglican communion. There are 75,000 Indians, and 8,000 Eskimos in the far North; there are 15,000 Chinese, and 5,000 Japanese in the far West; there are 6,000 Mormons, 100,000 Galicians, 8,000 Dukhobors, 10,000 Mennonites on the central plains; and the English-speaking settlers, who number a million, are being increased annually by a quarter of a million, from all parts of the British Isles and of the British Empire—free men all, under constitutional government, with a high general level of intelligence, with every



needful educational institution at their command, from the kindergarten to the University, and with the highest positions in the State within their reach. A moderate estimate would place the need of this field, from outside sources, for many years to come, at one hundred churches and fifty clergy per annum, and, for the support and equipment of the Church, at an annual expenditure of £50,000. It is doubtful whether, in any part of the mission-field, at any period of Christian history, a more glorious opportunity has been presented to the statesmanship and the missionary enterprise of the Church.

## CHAPTER VI

## MISSIONS

THE Canadian mission-field is one of the most interesting fields in the world. It combines, more perhaps than any other, elements of the picturesque that appeal to the imagination both of grown-up people and of little children. It has Missions to different races of men—to the Jews in Winnipeg, to the Chinese in Victoria, to the Japanese in Vancouver, to the Eskimos on the Arctic coast, to the various tribes of Indians who inhabit the mountain and the plain, the sea coast and the interior; not to speak of the Mormons of Southern Alberta, the Galicians of Northern Manitoba, and the Dukhobors of Central Saskatchewan, for whom nothing has as yet been done. It has Missions to widely different classes of people—to the fishermen at the mouth of the Fraser and the Skeena, to the loggers of the Gulf of Georgia, to the placer-miners of the Klondyke, and the quartz-miners

of Kootenay, to the fruit-growers of Okanagan, to the ranchers of the foot hills of Alberta, to the farmers on the plains of Saskatchewan, and to navvies of all nationalities on plain and mountain alike.

And the conditions under which the work may be done are as varied as the races and occupations of the people. You may travel in a palatial Pullman on the Canadian Pacific Railway, over boundless plains, at the foot of lofty mountains, and over dizzy precipices, or in the saloon of an elegant steamer on Lake Huron and Lake Superior; in the birch-bark canoe of the Red Indian, or in the seal-skin kyak of the fur-clad Eskimo; in the dog-sleds of the Arctic circle, or in the cariole, the buck-board, the ox-cart, and the York boat of the temperate zone. You may sail in a mission-boat on Lake Nepigon, or in a mission-ship on the Gulf of Georgia. You may even die in a hundred picturesque ways; you may be engulfed by the hungry cataract, frozen to death by Arctic cold, starved to death by Arctic famine, overwhelmed by the fearful avalanche of the Yukon, or suffocated by the fierce blizzard of the prairie. You may hold services in a great cathedral, in a tiny frame

church, in the kitchen of a settler's shack, in an Indian tepee, in an Eskimo iglo, in a miner's tent, on an iceberg, behind a snow-bank, under the shelter of an ancient pine-tree, or under the canopy of heaven. Your churches may be destroyed by fire, struck by lightning, carried off by the waters of a flood, or eaten by dogs. You may live in a turf house, or you may dwell in a "Lambeth Palace." There is simply no limit to the variety of experiences that may befall the lot of the man who will make himself all things to all men in the Canadian mission-field.

### THE FORMATION OF A DIOCESE

We can see here the evolution of some of the most interesting enterprises to be met with in the Church. In this mission-field, for example, we can see a diocese "in the making." In 1892 Kootenay and Okanagan were mere names on the map. Services had only been held for a short time in two places, at Donald on the line of the Canadian Pacific Railway, and at Vernon near Okanagan Lake.

In 1892, however, services were opened and

a church built at Golden, where a parsonage was erected in 1905. In 1892 services were also begun at Kelowna, where a church was built in 1895, and a parsonage in 1897, and which became a self-supporting parish in 1905. In 1893 regular services were opened at Nelson, which has since witnessed the erection of a beautiful church and a commodious parish house, and has become a self-supporting parish. In 1894 services were opened in Kaslo, where a church was built in 1895, and a parsonage in 1899. In 1895 services were opened at Trail, where a church was built in 1899; in 1895 regular services were opened, and a beautiful brick church built at Revelstoke, where a rectory was also built in 1898, and the parish became self-supporting in 1902. In 1895 gold was discovered in Rossland, and "Father Pat" held the first Church of England service on February 2, 1896; on May 8th two lots were given for a church site; and at Christmas the church was completed at a cost of \$2,221, with a seating capacity of two hundred and sixty; and the parish has been practically self-supporting from the outset. In 1897 services were opened at Greenwood, where a parish building was erected in 1901, which was converted into a

church by the addition of a chancel in 1906. In 1898 services were opened and a church and parsonage built at Fort Steele; that year also Cranbrook saw the introduction of regular services and the building of a church, and became a self-supporting parish. About that time also services were opened at Grand Forks, where a church was subsequently built, and a self-supporting parish developed; services were also opened at Fernie, where there is now a handsome church and self-supporting congregation. In 1900 services were opened and a church built at New Denver; services were also opened in Phoenix, where a church was built in 1901. When Revelstoke became a divisional point on the railway, Donald passed out of existence; the church was taken down and re-erected at Windermere. At Trout Lake, 1903 saw the introduction of regular services and the building of a church and parsonage. The year 1904 saw regular services opened at Salmon Arm, where a church has recently been dedicated. In 1899 Kootenay and Okanagan were set apart as the Diocese of Kootenay, under the Bishop of New Westminster, who is also Bishop of Kootenay. The first Synod was held in Nelson in 1900,

when a constitution was adopted and a canon for the election of a Bishop was passed. There are now in the diocese fifty congregations, eighteen clergy, and nine self-supporting parishes. Only the endowment of the see is lacking to enable the diocese to proceed to the election of a Bishop. Thus the last fifteen years have seen a perfect wilderness of forest, lake, and mountain, become the seat of many towns and villages, the nursery of Missions and parishes, and the nucleus of a strong colonial diocese.

#### THE COLUMBIA COAST MISSION

One of the sights on the Pacific coast are the big trees of British Columbia, that grow to a height of 250 feet, and furnish timber 2 feet square and 80 to 100 feet long, called in common parlance British Columbia "tooth-picks." One of the chief industries of the province is that which sends these giants of the forest to the markets of the world. The trees are hewn down, cut up into logs of various lengths, hauled by steam-engines on skid roads to the water's edge, lashed together into booms or rafts, and towed by steam-tugs to the saw mills of Burrard Inlet,



where they are made into boards, planks, and "tooth-picks," and shipped to the four corners of the globe. For obvious reasons the many islands that stud the northern part of the Gulf of Georgia are the chief scenes of this important industry; and the men who are engaged in its prosecution are called loggers.

Some eight or ten years ago there appeared in Vancouver a young missionary in search of a Mission. He hailed from the Western States, where he had acquired valuable experience as a pioneer missionary; but he was a native of Newfoundland, where he had imbibed an intense love of the sea, of which he could say, like Childe Harold, "From a boy I wantoned with thy breakers; they to me were a delight; and if the freshening sea made them a terror, 'twas a pleasing fear; for I was as it were a child of thee; and trusted to thy billows far and near, and put my hand upon thy mane." He was appointed to the charge of Fairview, a new but rising suburb of the Western metropolis, where, amid stumps and rocks, he erected a beautiful frame church. But the sea was constantly before his eyes, and the lure of the ocean completely won his heart. His first thought was to train a marine boys' brigade,



to man a boat, and to ply sail and oar on English Bay ; but his first real adventure was among the islands of the Gulf of Georgia. To his own great surprise, he discovered many logging camps, each with a complement of men varying from twenty to seventy-five ; and he returned to the Bishops of Columbia and New Westminster, with the startling intelligence that here were three thousand splendid fellows, engaged in one of our national industries, who were daily exposed to serious accidents, who were without the care of doctor or nurse, and who were deprived of all the means of grace.

Even to the most indifferent it was evident that something must be done. But what ? that was the question. Like a flash the whole scheme took shape in the mind of the young missionary. His marine experience taught him that the first requisite was a boat, and a boat strong enough to face the tides and storms of an angry sea ; and with the command of sea-power he knew that all other power could be made subservient to him. The boat would convey the minister to his congregations ; it would itself be a movable church ; it would be made an ambulatory lending library ; it would be fitted out with a hospital cot, where

the first care could be given to the sick and wounded; it could lodge a surgeon and give all the logging camps the benefit of his skill; it could be a marine ambulance to convey the worst cases to the nearest hospital; and the loggers' friends might even be induced to erect a hospital in the midst of the logging camps. Here was a beautiful, well-rounded scheme that leapt complete out of the brain of the missionary as Venus did from the head of Jupiter.

But if it was a beautiful scheme, it was also a large and expensive one. \$5,000 would be needed for the purchase and equipment of the ship, and \$6,000 a year for its up-keep. The young missionary set his face resolutely to the solution of this financial problem. By dint of sheer enthusiasm he obtained \$2,000 from the Missionary Society, and \$1,000 from each of the cities of Vancouver and Victoria, for the purchase of the ship; and from the Woman's Auxiliary in Canada, and the Society for Promoting Christian Knowledge in England, all that was needed for its outfit. The initial financial problem was thus solved, but the practical details of the scheme had still to be grappled with. After months of earnest thought, plans for the ship were drawn

up—its size, its furnishings, its sails, its gasoline engine. Twelve months after the inception of the scheme, "The Columbia" had been launched in Vancouver; it had been solemnly dedicated to its holy mission by a special service in Victoria, and it was actively engaged in its varied ministry among the logging camps of the Gulf of Georgia.

Who can estimate the results of its manifold ministrations! Its lending library has enabled three thousand men to spend pleasantly and profitably many an hour that would otherwise have been spent in idleness, if not in sin. Its surgeon has been the means of saving many a life and many a limb. Its nurses have proved veritable angels of mercy to many a sick and wounded man; and its hospital, erected at Rock Bay, by the Hastings Mill Company, has been a haven of refuge to many, who without it would probably have lost their lives.

And the outward success of the undertaking has proved a stepping-stone to the highest service. Its author has inspired respect and confidence in all the dwellers on the Pacific coast. The open-handed loggers, not from purely unselfish motives, have generously patronized it

and furnished nearly all the means needed for its support. The Tacoma Steel Company has built another hospital on Texada Island. It is now proposed to build a third at Alert Bay for the benefit of the Indians as well as the whites. Where at the outset there was only one doctor, there are now four ; and there are three hospitals and six nurses. More powerful engines have been installed in the ship. Hundreds of men have received treatment on board ship and in the hospitals, and the ministry of benevolence so conspicuously held up before the eyes of the world has opened many a heart to the message of Divine love, and transformed many a vicious and profane life into a living psalm to the praise and glory of the Redeemer. And the Columbia Coast Mission, under the able guidance of the Rev. John Antle, has become one of the most original contributions to the work of modern Missions.

### A LONELY MISSION

What a scene of utter desolation and of noble heroism is presented by the Mission to the Eskimos of Blacklead Island, Cumberland Sound,



*Photo by Trueman]*

REV. JOHN ANTLE.

[Vancouver.

To face page 114.



*Photo by*

A BOATLOAD OF ESKIMOS.

*[Walter Reade.]*

To face page 115.

as described in the life of the Rev. E. J. Peck ; surely one of the most forbidding, but at the same time one of the most romantic, missionary adventures in the world.

It transports us to a scene so utterly different from our ordinary experiences, that the Eskimos might be inhabitants of Jupiter or of the moon. Their dwellings, called "iglos," are about 10 feet in diameter and 6 feet in height, with walls made of layers of snow, and with low narrow openings for doors, through which entrance can only be obtained by crawling on hands and knees. Their beds are snow-banks, their mattresses mats of willow, and their sheets and counterpanes reindeer skins. Their lamps are concave stones with wicks of moss and oil of blubber. Their vehicles are sleds, and their motor-power dogs. Their ships, called "kyaks," are skin-covered canoes. Outside the family they have no government, and apart from custom they have no laws. Their religion finds expression in no system of worship, but consists mainly of a vague dread of supernatural powers. Their priests are sorcerers or medicine men ; and their devil is feminine, not masculine. "They join no building society ; purchase no building site ; know no landlord, no

tax-gatherer; they know only one system of dwelling upon the earth, namely, that of GOD'S freehold, and they build their snow-houses or pitch their tents where they will, and when game is fairly abundant they appear to lead a very happy life." They used to rub noses, but have adopted the more civilized mode of shaking hands. Their only occupation is the chase, and their chief article of diet seal flesh, varied by an occasional taste of whale, reindeer, polar bear, or wolf. They live in the coldest regions on earth, and are in constant danger of famine. What scene in the mission-field presents a greater variety of interesting, amusing, and pathetic features?

Blacklead Island is a small, high, barren rock, about four miles in circumference, producing only here and there a little grass, moss, and lichen, but no shrub six inches high. In winter it is a picture of complete desolation—barren rocks swept by fierce gales, snow many feet deep, ice piled along the shore, without tree or plant to gladden either the eye or the heart. The Eskimo dwellings look like mounds of snow. Ravenous dogs are ever prowling about in search of a morsel of food. They sometimes eat their seal-line traces, and



sometimes their master's whips. They have even been known to eat a dish-cloth, and to make a good meal of a woman's dress. The Eskimos themselves are more like wild beasts than human beings, in their filthy and bulky garments. On all sides, as far as the eye can reach, nothing can be seen save a boundless expanse of snow and ice. Can desolation be more complete?

A glimpse of the missionary is equally striking. He lives in a small wooden house, whose timber, brought from England, was put together by his own hands. Its walls have been thus described: from inside to outside, first, wall-paper; second, calico; third, boards; fourth, moss; fifth, tarred felting; sixth, outside boards; seventh, painted canvas; eighth, wall of snow. He heats himself with fuel brought from England, no drift wood even for kindling purposes being found in the Arctic seas. In winter he needs the lamp nearly the whole day, while in summer daylight lasts nearly the whole night. In the depth of a trying winter, with famine staring him in the face, he finds himself in the midst of a starving people without human sympathy or support. Finding his bread frozen quite hard, he wraps it in a towel, takes it with him into bed, and thaws it by the



heat generated in his fur bag. He finds a cup of cocoa a most acceptable beverage in these cold regions. Jugged hare and plum-pudding at Christmas are to him a royal repast. Newspapers and periodicals, which reach him once a year, are read day by day, one year after date. He finds a music-box and a magic-lantern a cause of great wonder to his primitive people. He sees two little flowers and exclaims, "What a reminder of the Creator's handiwork, goodness, and love." At Whale River he officiates in an iron church sent out from England; at Blacklead Island he builds a church, whose framework is whalebone, and whose covering is seal-skin, a church that enjoys the unique distinction of having been eaten up by hungry dogs; while at Kikkerton he calls his people to worship in a church consisting of a large circular wall of snow, whose roof is the blue vault of heaven. He teaches the people to read, and provides reading matter for them by translating the four Gospels into their native tongue, and with the aid of the Bible Society gives them the Word of GOD "in a language understood of the people." He crawls into their unsanitary dwellings through a mass of growling and snarling dogs, and, at the risk of

being overcome by sickening odours, makes known to them the Gospel of redemption. What but the love of CHRIST and of souls can impel men to undertake such a life, and support them in its daily round of unpleasant duties? He rejoices with the reflected joy of heaven when one sinner repents. He proves the Gospel to be the power of GOD unto salvation for the Eskimo as for the European. He helps to fulfil the Divine promise or prophecy, "They shall come from the North." And he gives us the key to his whole life and work when he says in an ecstasy of adoring devotion, "I was hallowed by an awful, solemn, and tender sense of love to JESUS CHRIST."

#### THE SASKATCHEWAN PLAN

In the Diocese of Saskatchewan, the missionary problem of the West is found in concentrated form. In a new country the railway is the main factor in the work of settlement, and the railway has only made a serious appearance in Saskatchewan within the last three years. For twenty years past, Rupert's Land, Qu'Appelle, and Calgary have been more or less open to settlement, and

for almost as many years the Church in those dioceses has been occupied with the needs of the settler, providing services and building churches for him. When, half a dozen years ago, the small streams of immigration began to swell into large floods, they naturally flowed along the railways into those three dioceses which were, in some measure at least, prepared to cope with them. But, three years ago, when the tide of immigration had assumed gigantic proportions, the activity of three transcontinental railways in pushing their lines into Saskatchewan, brought a perfect inundation of settlers into new and virgin fields, where there were neither churches nor ministers, and where services had never been held before. Nowhere else in the West were there as many new-comers; nowhere else was the population as widely scattered; and nowhere else had so little been done to meet the emergency. It was estimated that there were two or three hundred points where services should be established at once. This constituted the Saskatchewan problem; and the Saskatchewan plan is a practical attempt made to meet these extraordinary conditions.

The master thought in the whole plan is—to be first on the ground, to go in with the settler, to

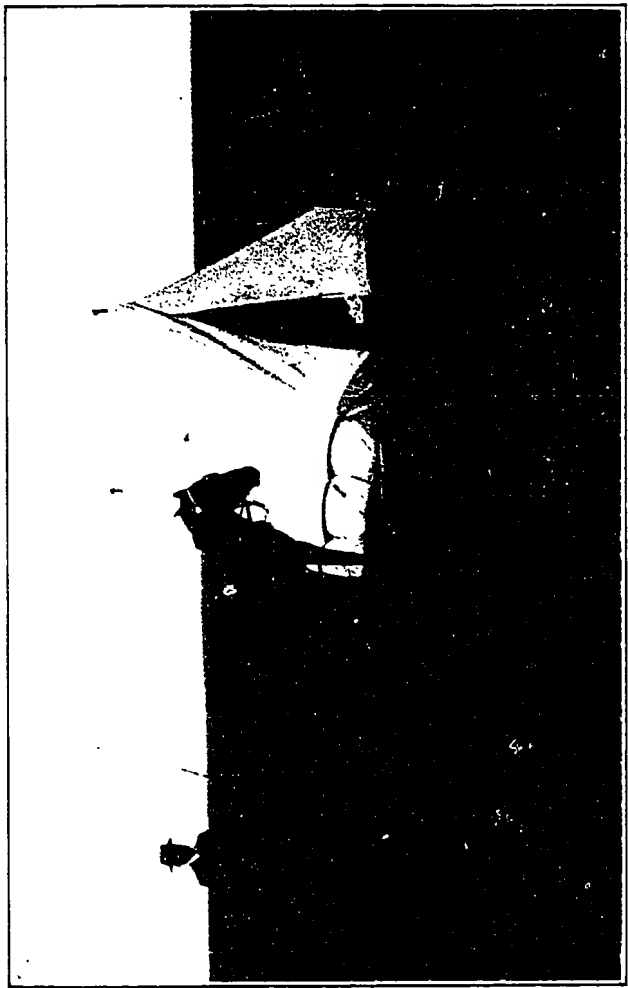
minister to his first needs, to win his first affections, and to derive all the advantages that accrue from such a position. Too often, in the past, the Church has waited till promising settlements had become established and were in a position actively to welcome and support her. Before that day came, enterprising neighbours had gone in, built their churches, brought all the people to their services, and all the children to their Sunday schools; and when, at last, the Church of England appeared on the scene she found the ground cut from under her feet, her own members often only half-willing to receive her. The Saskatchewan plan aims at obviating those difficulties by placing the Church first in the field.

Manifestly so vast a field—more than a hundred thousand square miles—can only be worked by subdivision. After a careful survey the diocese has been mapped out into sixty to eighty districts, soon to become twice that number; each district, say thirty miles square, or twenty by forty, more or less, large enough to tax the energies of the most active man, and yet not too large, with the present sparse population, to prevent his visiting all the settlers, keeping in close touch with all Church members, and holding services in all the



principal centres. In its most elementary stage the division is called an unorganized district ; as order is gradually evolved out of chaos it assumes the name of a mission ; when providing a fair proportion of the stipend it is called a parish ; and when self-supporting, a rectory.

To man these districts a large number of workers were needed, and, in the present state of our finances, too great expense must not be incurred. It was thought that sixty earnest young laymen might be found, with the love of CHRIST and of souls in their hearts, who would be content to do the work for its own sake, if only they received a bare livelihood in doing it ; and sixty stipends of £70 or \$350 each, for three years, might be obtained from the bounty of the Mother Church. For this purpose Archdeacon Lloyd crossed the Atlantic in November, 1906, carried his appeal through the British Islands, and found both the men and the money. From earnest Christian homes, from the Church Army, from active parishes in the old country, sixty young catechists came out in one ship and were placed in sixty separate districts, as it were in one day, each man having been provided by the diocese with a horse and cart. With the aid of the Society for the



HOME OF A CATECHIST ON THE PRAIRIE.

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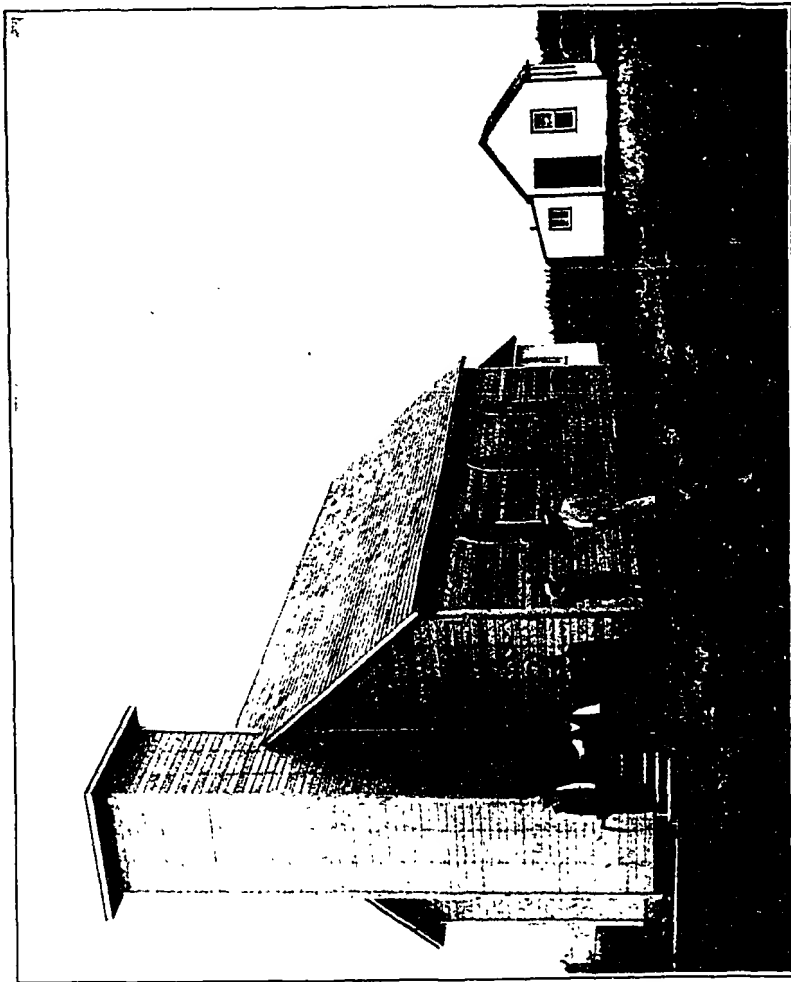
Propagation of the Gospel and the Colonial and Continental Church Society, they were carefully selected from a much larger number of aspirants, and now they are being subjected to a much more searching test—that of practical work. The field itself will suffice to eliminate any who may be unsuited or incapable, before they are admitted into the ministry by ordination.

To guide the catechists in their work and to supply what is lacking in mere lay ministrations, a new order has been instituted in the Church, that of drivers. These are peripatetic clergymen, men of experience and of ability, armed with a good team and placed in charge of six or eight districts. They are continually on the trail, visiting the centres, supervising the work of the catechists, resolving their doubts, administering the Sacraments, and making a tour round their field every six or eight weeks. Eight of these men are now at work; each driver being placed in the centre of his field, some hundred miles square, or fifty by two hundred, with arms, as it were, extended to reach out to the circumference in every direction.

As experience has amply proved, the desultory work of the pioneer missionary can only be made



effective by means of suitable church buildings. The Saskatchewan plan aims at establishing a fold in every centre, where the scattered sheep of the flock may be gathered in. As the result of many experiments, architectural plans for these buildings have been agreed upon that are calculated to meet all the requirements of the case. The "Canterbury Cathedrals" are to be thoroughly ecclesiastical in design, with tower, Gothic windows and high-pitched roof, and to cost the enormous sum of \$250. They seat sixty people. Their dimensions are 16 ft. by 20 ft.; side walls, 10 ft. high; rafters 14 ft., raising the roof to a height of 20 ft.; tower, 26 ft. by 2 ft. 6 in.; 1 ft. raised, the Holy Table is to be 3 ft. by 4 ft. The tower, which costs about \$15, serves as a storm-porch in bad weather, conceals the chimney, and serves as the hall-mark of the Church of England throughout the Diocese of Saskatchewan. Fifty of these churches have been erected, fifty sums of £50 having been provided for the purpose by the Church in the motherland. The £50 sufficed to purchase the lumber, the hauling and erection of the building having been left to voluntary local effort. All the specifications have been so carefully worked out that any local carpenter or handy

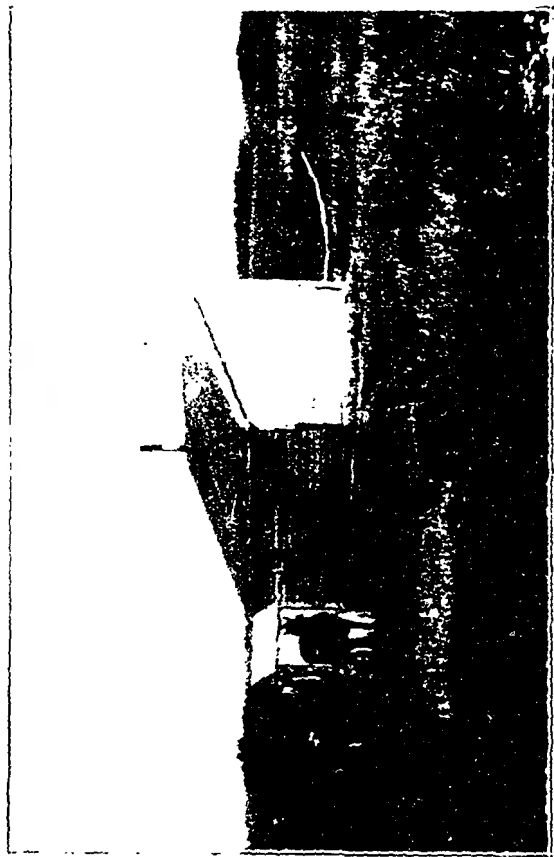


*Photo by]*

CHURCH AT HUMBOLDT, SASKATCHEWAN.

*Campbell.*

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"LAMBETH PALACE," LAMBURN, SASKATCHEWAN.

To face page 125.

man could become the architect of these buildings. There are, e.g., 5,000 shingles and 30 lbs. shingle nails; 400 ft., 1 by 4, for flooring; 22 rafters, 2 by 4 by 14; 40 studding, 2 by 4 by 10, spiked to sill, not floor, etc. When the community increases so as to crowd the building, the west end is taken down, the tower removed, and a nave 20 ft. by 30 or 40 ft. added, to accommodate 150 or 200 people, the original church becoming the chancel of the new building. On the other hand, when expectations are not realized in regard to the neighbourhood, part of the east end is taken down, for which provision is made in the plans, and a small chancel added, which not only increases the accommodation but materially improves the appearance of the building.

In these new settlements in the West it is impossible for the missionary to rent a house or to find board and lodging. It is, therefore, a matter of necessity that some sort of abode should be provided for him. The Saskatchewan plan provides what has been called a "Lambeth Palace." This structure is 12 ft. by 18 ft., with sloping roof, the wall at the back being 10 ft. high, that in front 12 ft. It contains two four-light windows of 12 by 20 inches glass; one door, 2 ft. 8 in. by

6 ft. 8 in.; 13 joists, 2 by 6 by 12. Floor tar papered, side and roof double papered, etc., etc. The materials cost £30, or \$150, and the building, like the "Canterbury Cathedral," is to be erected by local effort. Sixty of them have been provided by friends of Saskatchewan in England. The specifications are so explicit that any local carpenter could put every piece of timber in its proper place. When the community desires to provide a more spacious residence for its minister, it need only erect an ordinary house in front of the "Lambeth Palace," which forthwith becomes a lean-to or kitchen to the new parsonage or rectory.

The catechists are engaged to work for a bare living, not for a stipend, and no obligation has been incurred by the Church as to their future. To the more intelligent and aspiring among them, however, the hope is held out of possible admission into the ranks of the sacred ministry. For the purpose of training these men in theology, and as an opportunity to those who, by success in the field, "purchase to themselves a good degree," a theological school has been established at Emmanuel College, Prince Albert. A thoroughly competent staff of teachers has been provided,

including the Bishop, Archdeacon Lloyd, the Rev. T. C. Davies, and one or two able English scholars. The course extends over from one to three years, according to need ; and care is taken not to deplete the mission-field while the students are attending their classes. In their present state the catechists compare favourably with any class of students in our theological colleges ; and, under the vigilant eye of the Bishop of Saskatchewan, no fear need be entertained of any lowering of standard in the ministry of the Canadian Church.

Thus the Church in Canada has incurred another large debt to her ever-devoted Mother in England. In addition to the judicious and generous help transmitted through the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, the Church Missionary Society, and the Colonial and Continental Church Society, in other fields, here are to be reckoned, as the gift of the Mother Church, \$12,500 for churches ; \$9,000 for parsonages ; \$21,000 for stipends, and, if reckoned for three years, \$63,000 ; and about \$6,000 for horses and carts. And who can compute in dollars and cents the value of sixty select young men as pioneer

missionaries? The Church in the motherland has surely done her part nobly at this crisis in our history. It remains for us, members of the Church in Canada, on whom greater obligations rest and with whom more is at stake, to do our part with equal zeal and self-denial.



## CHAPTER VII

## MISSIONARIES

THE following brief sketches are only meant to illustrate some of the types of character that have been produced in the Canadian mission-field. The list could be indefinitely extended ; for there is no field that has been more fruitful in the production of versatile, self-denying, and heroic men.

## " FATHER PAT "

" He gave himself."—*Titus* ii. 14.

One of the most striking and romantic figures ever seen on the Pacific coast, or even in the Dominion of Canada, was the Rev. Henry Irwin, familiarly and lovingly known in all the West as " Father Pat." He was everywhere known as the miner's friend. Utterly regardless of self, he certainly shortened his days, if he did not actually lose his life, through reckless unselfishness. He thought nothing of tramping forty miles to hold

a service, perform a marriage, or nurse a sick man. If self-denial for the welfare of others be one of the brands of the LORD JESUS, then Father Pat deserves a high place among missionary heroes.

The most unconventional of men was Father Pat, in his attire and deportment. His conduct often shocked the sense of propriety of those good people who think that the conventions of civilized life are like a second edition of the Ten Commandments. But in the eyes of the miner and the railway man he was a sacred personage, and woe betide the man who uttered a word against him. He laboured for years at Kamloops during the construction of the Canadian Pacific Railway, and soon became the idol of all the railwaymen on the line. If, as often happened, a snow-slide engulfed a party of workmen, Father Pat was sure to be at the head of the rescue party and to wield a shovel with the sturdiest, and he never rested till the poor buried railwaymen were disinterred from their icy tomb.

When gold was discovered in Rossland in 1895, and thousands of people rushed to that Eldorado, the Church appealed for a missionary when it had no stipend to offer him. That was just the call which Father Pat could not resist. He had

returned to Ireland on account of his father's death; but the very next steamer brought him on his way to Rossland, where he did a work that will live as long as men preserve the memory of noble deeds. His boundless energy overflowed into all the surrounding country, and round all the camp fires no name was more frequently spoken with respect and affection than that of Father Pat.

To Father Pat was granted a brief taste of domestic bliss, but the cup was broken or ever it reached his lips. After less than a year of wedded happiness, his wife and infant child were taken from him. He erected a modest stone cross, to mark the spot where his loved ones lay, in the hope of a glorious reunion. Those who knew him best say he never recovered fully from that blow. But he found a solace for his sorrow in greater devotion to the need of others, and he literally poured out the affection of his bereaved but warm and loving heart upon the lonely, the sorrowful, and the sick.

After several years of unremitting toil he asked for a well-earned holiday to return to his native land. He had no sooner taken his departure than the whole community was startled by the

intelligence that Father Pat was dead. He must have left the train near Montreal on a bitterly cold day, and was found by a French farmer, sitting on a snow-bank, almost frozen to death. The ways of GOD are sometimes mysterious. That he, who for years had lived as a pioneer in the frosts and the snows of the Rocky Mountains, should perish of cold within sight of the city of Montreal, is a dispensation that must be left hidden in the deep counsels of GOD. And so this friend of the stranger, by a mysterious fate, was taken, as an unknown stranger, to the Hotel Dieu, Montreal, where he succumbed to his injuries. It was only with the greatest difficulty that he could be identified.

No sooner did the news of his sad fate become known in British Columbia than the wish spontaneously arose in the whole community that his remains should be enshrined in the province to which he had consecrated the best years of his life. The casket in which his mortal remains were encased lay in the cathedral in New Westminster, where he had officiated as chaplain to Bishop Sillitoe. Crowds of people came to pay the last sad office of respect to all that was mortal of Father Pat. On a lovely afternoon,



"FATHER PAT."

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amid a large concourse of sorrowing friends, he was laid to rest by the side of the wife and child he had loved so fondly. And though his bodily presence is removed, it will be many a long day before his name is forgotten, and his unselfish devotion cease to live as an influence for good, in the grateful memory of many a miner and railway-man in British Columbia.

### BISHOP SILLITOE

"Full of grace and truth."—*S. John i. 14.*

Many are the gifts which the eternal Spirit bestows upon His servants when He wishes to use them in difficult and important service for the Church. In few men could as many of those gifts be found, combined in harmonious union, as in Arthur Windeyer Sillitoe, the first Bishop of New Westminster.

Like many others who could be mentioned, he possessed in a high degree the sterling qualities that are the foundation of all true character. He could efface himself or merge himself in the great cause of which he was so distinguished an exponent. He could accomplish toilsome journeys, undergo trials and dangers, bear hard-



ships and discomforts, as though they were the joyous things of life ; and he never flinched before any ordeal when duty called. He had wisdom to lay solid foundations for the Church in one of the most difficult of modern mission-fields. He had a faith to remove mountains, which enabled him to bear for years the burden of a heart-breaking episcopate. His fine spiritual nature was endowed with deep insight into the things of GOD, and a power to draw from the treasures of the Divine Word things new and old. An accomplished musician, he made the services of his cathedral a real model for the churches in his diocese. In all these things he was supremely gifted for the work of a Missionary Bishop. But most of these he possessed in common with many other men who have been called to fill a like position.


Where Bishop Sillitoe stood unrivalled was in a certain charm of manner—the outcome of a loving, winning personality—that might fairly be called irresistible. His house in New Westminster was facetiously called “Hotel Sillitoe,” because of its unbounded exercise of the episcopal gift of hospitality. Here his charm as a host was equally inimitable, whether he entertained the Princess-Louise, an Indian chief, or a rustic from



the backwoods. The most charming host, he was an equally delightful guest. "No one was so popular up the Cariboo road or among the Cariboo people," summed up the estimation in which he was held throughout his diocese. And he won all hearts wherever he went. This proved an invaluable gift in a new country to win men to the Church; but it was equally effective in higher and wider spheres. When the General Synod met in Toronto in 1893, and its conflicting elements produced a dead-lock, it was Bishop Sillitoe who steered the Church safely over the rocks. It was his strength of conviction, his soundness of judgment, his force of character, translated into an irresistible persuasiveness of manner and of speech, that disarmed all opposition, and rendered this signal service to the Church.

To be the spiritual guide of many anxious souls, to live in the memory of many grateful hearts, to found a new diocese, and to pilot a growing Church through a crisis in its history, that was service enough for one man to render. And this was the service rendered by Bishop Sillitoe to the Church in Canada, and to the whole Anglican communion.





Born in Sydney, New South Wales, in 1840, he came to England with his parents in 1854, and proceeded first to King's College School, London, then to Pembroke College, Cambridge, where he took his degree of B.A. in 1862, and of M.A. in 1866. Ordained deacon in 1869, and priest in 1870, he served several curacies in England till 1876, when he became British chaplain at Geneva, from which he removed in 1877 to the chaplaincy of the British Legation at Darmstadt. Consecrated in 1879, he began the active duties of his episcopate in 1880, in connection with which he opened up several missions, which have become strong centres of the Church's life and work in New Westminster. The story of his visits to Cariboo, Nicola, Okanagan and Kootenay, read like ancient history, so great are the changes that recent years have wrought in the country. At imminent risk of life and limb, he travelled on the Cariboo road, along which now run the palatial Canadian Pacific Railway trains. In 1881 he dedicated the first church in what might be called the logging camp of Granville, where now the city of Vancouver counts 70,000 inhabitants, and seven churches, nearly all self-supporting. Wearied with toil and undermined by illness,

he sank to rest in 1894, and was buried in the cemetery of S. Mary's, Sapperton, which has a commanding view of the Fraser River, the Gulf of Georgia, and the glorious mountains of British Columbia.

### BISHOP BOMPAS

"In journeyings often."—2 Cor. xi. 26.

For self-abnegation, total and complete, and for lifelong, unchanging devotion to duty, no one, since the days of S. Paul, has realized the Christian ideal in a higher degree than did Bishop Bompas. From the moment when, as a young Lincolnshire curate, he offered himself for work in the far North, to the day when his remains were laid to rest on the banks of the Yukon, he never once faltered in his course or looked back. Once only in an episcopate of thirty years did he come out to civilization, and that at the call of paramount duty. Once only besides, in a missionary career of forty years, did he leave the dreary home of his adoption, and that was to receive his marching orders with his consecration as Bishop of Athabasca. And twice when he had the opportunity of choosing the easier lot he chose the harder

and more lonely one: when Mackenzie River was carved out of Athabasca in 1884, and Selkirk out of Mackenzie River in 1891.

His was a peripatetic episcopate. He sojourned in many places, but never resided in any one—Vermilion, Chipewyan, Simpson, Norman, Wrigley, Peel River, Rampart House, Selkirk, Carcross—moving continually from place to place. His love for the Indians was all-absorbing. To serve them and to save them, he not only lived with them, but he lived like them; and at the last he so felt the burden of the Indian work pressing on his soul, that he was wont to consider himself the Bishop and missionary of the Indians, almost to the exclusion of his own kith and kin. Never was a mission more fully and more heartily embraced, and never was a work more conscientiously and more perseveringly done.

A life of loneliness and of entire self-sacrifice, it was crowned and glorified as a life of toil. His constant and toilsome travels are probably unique in the history of Missions. His trip out was one of one hundred and seventy-seven days from Liverpool to New York, through Rochester, Niagara, Detroit, Chicago, and S. Paul; thence to Red River, Portage La Loche, Chipewyan,

Resolution, and Fort Simpson; much of the way in a canoe against drifting ice, amid cold and hunger, fatigue and hardship. His second great journey was down the Mackenzie, up the Peel, over the Rockies to Fort Yukon, back again to Peel River, then ten weeks spent in ascending the Mackenzie River to Lake Athabasca, and six weeks more to reach Vermilion. Here were more than five thousand miles travelled in a canoe. His trip to England for consecration was only a pendant to a wonderful expedition extending over two years. Crossing overland from the Peace River to Hay River, he descended the Mackenzie to its mouth, and went through Fort McPherson, and over the Rockies as far west as Fort Yukon; returned to Fort McPherson, after having walked more than a thousand miles with the Indians; went back in the early summer to the Yukon, which he ascended three hundred miles; came back to Fort McPherson over the summit of the Rockies, and went up the Mackenzie River to Fort Simpson before the winter; then started immediately for England. This meant two years of almost constant travel on snow-shoes, in canoes, or with sleigh and dogs. The return journey from England was equally wonderful. He was consecrated,

married, and he sailed, all in one week ; reached New York, Chicago, Niagara, S. Paul, and Red River ; thence two months in an open boat to Fort Simpson, to find starvation staring the Mission in the face. And a climax in these wonderful journeys was reached in what has been called his race with winter. Unexpectedly called in the interest of the peace of the Church to visit the Pacific coast, late in the autumn, he set out to attempt the impossible, and to accomplish what had never been done before, and what has not been done since. Leaving Dunvegan on the Peace River on October 8th, he battled for eight days against moving ice, and reached Rocky Mountain House, October 17th ; poled for eleven days against the stream of the Parsnip River ; made a portage of eighty miles to Stuart Lake ; reached Fort Babine, November 14th ; once again overland amid a terrific snowstorm to the forks of the Skeena River ; reached Fort Essington on November 23rd, and Metlakatla on November 24th.

The above astonishing record is symptomatic of his whole life. He was ever on the move. His sphere of labour was one of the largest ever committed to man, in which every journey meant

hundreds if not thousands of miles. His only means of conveyance were dog-sleds, canoes, or snow-shoes. Rivers had to be ascended, mountains climbed, rapids and portages overcome. There were no roads, no inns, no settlements. It is safe to say that never in the history of the world were such journeys accomplished by the efforts and endurance of one man. Indeed what served to immortalize such men as Mackenzie and Franklin, were to him the incidents of a season. It is little short of wonderful that amid such travels he should have found time for study. In those desolate regions of the far North he kept in touch with the ever-changing currents of religious thought, made a special study of the Syriac language, and was induced to publish learned articles and books, in which he sought to prove that the habits and modes of thought of the Indians, and the physical conditions that prevailed in the Arctic circle, shed peculiar light on some of the obscure passages of the Bible.

Having run well and finished his course after forty years of unparalleled isolation, privation, and hardship, during which he sought to place an impassable distance between himself and civiliza-

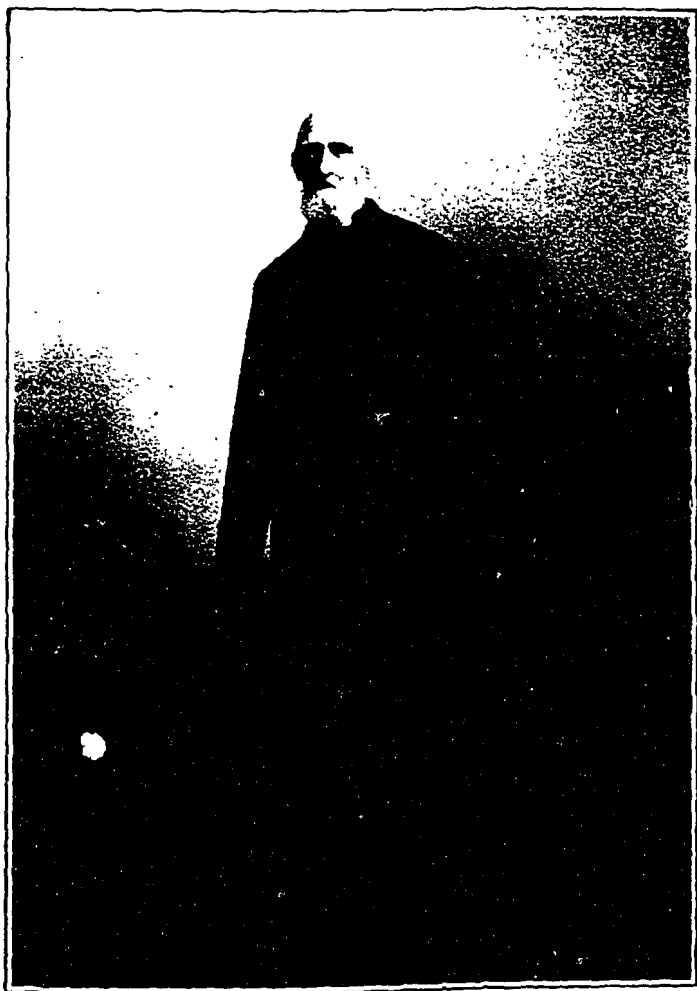
tion—where for months he did not see the face of a white man, and only once a year received news from the outside world—by a singular irony of fate, he found this remotest and most isolated of all the regions of the globe, through the unexpected discovery of gold, was brought well within the range of the world's activities. He saw steam-engines plying at Dawson; he went up and down the Yukon in a steamboat, and he spent his last days in sight of a railway station. One of his daily experiences at the close of his life was to go and meet the incoming train and receive his daily mails. He sleeps on the banks of the Yukon; and his modest grave will tell to all future generations, "Here lies a man who for the sake of CHRIST, and of the poor Indian of the far North, left everything behind him, that he might live and preach the Gospel of redeeming love."

#### BISHOP SULLIVAN

"A prince . . . with God and with men."—*Gen.* xxxii. 28.

Edward Sullivan rendered invaluable service to the Canadian Church. A commanding presence, a deep, strong, melodious voice, an unrivalled





*Photo by Parkin]*

*[Winnipeg.*

**BISHOP BOMPAS.**

To face page 142.





power of word-painting, a logical mind that pursued its subject to its farthest ramifications, this was the equipment that made him a finished orator. Thoughtful men found in him an illuminating teacher. Men buffeted by the doubts and temptations of life found in him a sympathetic adviser and friend. Little children loved him because they saw their own innocence, faith, and enthusiasm reflected in his generous nature. University students gave him their confidence, because he led them onward and upward through the dark and perplexing problems of life and destiny. He was a man who seemed to be specially sent by GOD to satisfy the needs of anxious souls in an age of doubt and questioning, and in the great intellectual centres of the world.

It was not surprising that his career should have been one of steady, uninterrupted advance from the lowest to the highest positions. Born in Ireland in 1832, he graduated at Trinity College, Dublin, in 1857. He came to Canada in 1858, when he was ordained to the diaconate, and he was raised to the priesthood in 1859. In 1862 he was called by S. George's Church, Montreal, to assist its rector, Mr. (afterwards Archbishop) Bond. In 1868 he accepted the rectorship of Trinity

Church, Chicago ; but his love of Canada and his loyalty to Britain never allowed him to feel quite at home in the American Republic; and he was glad of the opportunity of returning to Montreal, when, on the consecration of Bishop Bond, he accepted the rectorship of S. George's Church. Here his ministry was greatly blessed ; but at the height of his popularity and success the voice of the Church called him to one of the most anxious and arduous tasks that ever confronted a pioneer Bishop. This call meant the sacrifice of his happy home-life, and parting from a congregation that was devoted to him, and from a community by means of which his power was felt through the length and breadth of the land. But the Church had called. Without a moment's hesitation he made the sacrifice and assumed the burden ; and Dr. Sullivan became the second Bishop of Algoma.

It was here that his most trying, and, at the same time, his best work was done. To many it seemed a waste of precious ointment to take this pre-eminently gifted man from the students of McGill University, and the hard-headed business men of Montreal, and send him to minister to the scattered settlers, or, to preach


through an interpreter, to the roving Indians, on the northern shores of Lake Huron and Lake Superior. But a spirit of divine wisdom often presides over the councils of the Church, and overrules the folly and shortsightedness of men for the glory of GOD and the spread of His kingdom. It required the cares and trials of his new and difficult position to bring out his character and gifts at their best, and, as Bishop of Algoma, Dr. Sullivan shone as a star of the first magnitude. From his lips Algoma became a household word throughout Eastern Canada. He had the gift of investing his episcopal visitations with so much eloquence and poetry, that people forgot the agonies of the Bishop in the triumphs of the artist; and a visit from the Missionary Bishop of Algoma, notwithstanding its inevitable appeals, was looked forward to by many congregations as one of the events of the season. Even the motherland, so rich in eloquent voices, and so inured to moving appeals from the four quarters of the globe, acknowledged that his words rang out with a force and pathos that could not be surpassed. Then he returned, laden with spoils, to provide ministrations for the newer portions of his diocese. The work advanced by

leaps and bounds. His clergy were doubled in the course of his short episcopate. Churches and parsonages sprang up on every side. And, under the most unpromising circumstances, the Missionary Diocese of Algoma was launched on a career of progress that bids fair to make it one of the most interesting, and, it may be, in due time, one of the most important of our Canadian dioceses.

There remained but one distinction that could be added to such a life, such an episcopate, and that was the halo that surrounds the death-bed of a saint. The care of all the churches in Algoma had proved too much even for his iron frame. Enfeebled health drove him to seek much-needed rest, and he spent the winter of 1895 as chaplain at Christ Church, Mentone, in the South of France. A return to Algoma seemed to be like a return to certain death, but he bravely faced the emergency. A solution of the difficulty came from an unexpected quarter. The Rector of St. James's Cathedral, Toronto, was elected to the See of Niagara, and he was called to fill the vacancy. Once again were overflowing congregations, and the warm affections of a devoted people. Once again the power of his eloquence

extended beyond S. James's congregation and the city of Toronto. But on December 29, 1897, he was called to suffer the loss of a lovely and accomplished daughter. It may, perhaps, be said that his affectionate nature never fully recovered from that blow. On December 15, 1899, he paid his last pastoral visit to a very poor woman. On December 17th he finished preparing his last sermon, which he was unable to preach. It was during these last days that his simple trust in GOD and his ardent love of JESUS CHRIST shone forth in all their beauty. He seemed to live in that other world to which he was hastening. He died on January 6, 1900.

On June 29, 1882, the day of his consecration, the congregation of S. George's, Montreal, presented him with two sets of robes, one of satin lawn, the other of rougher material, more suited to the work of his missionary diocese. These latter were called the "Algoma robes." Many hundreds of times, during the fourteen years of his episcopate, had the settler's cabin, the fisherman's shanty, the lumber camp, the miner's hut, the Indian wigwam, the bush, the forest, the lake shore been his robing-room. Once again the "Algoma robes" were put on, but by other hands than his.



On January 9, 1900, his remains lay in quiet state in the cathedral, while a continuous stream of people, young and old, rich and poor, passed, and paused to take a last lingering look at the features of one so long and well known in pulpit, on platform, on the streets of the city, in the homes of the poor, wherever GOD'S work needed help and advocacy. Here an aged workman, or an infirm old woman, there a hardy son of toil, beside the citizen of wealth, yonder a child of the Sunday School; all were found in that great stream of humanity, which sadly and solemnly defiled through the sacred building. The procession formed and reached S. James's Cemetery. The final words were spoken, and all that was mortal of the noble and good man, beloved of so many, was laid to rest "in sure and certain hope of the resurrection to eternal life."

#### ARCHBISHOP MACHRAY.

"A wise master builder."—1 Cor. iii. 10.

The life of Archbishop Machray would alone fill a volume. Space forbids us to do more than indicate the main lines of his life, his character, and his work.



Born in Aberdeen in 1832, he graduated with the highest honours, in 1855, from Sidney Sussex College, Cambridge, of which he was soon after elected Fellow. Ordained deacon in 1855, priest in 1856, he became Dean of the College in 1860, and Ramsden University preacher in 1865. Appointed Rector of Madingley in 1862, and consecrated Bishop of Rupert's Land in 1865, he successively became Metropolitan of the ecclesiastical Province of Rupert's Land in 1874, Chancellor of the University of Manitoba in 1877, and in 1893 he was elected Primate of all Canada, and appointed Prelate of the Most Distinguished Order of S. Michael and S. George.

What wonder that such a man with such a record should have become distinguished in many lines of work, as an educationalist, as a statesman, as an ecclesiastic, as a missionary. Though he began his life-work in an obscure corner of the world, his lot was cast in a most eventful period, and he soon became recognized as one of the great men of Canada and of the Empire. He stood erect like a granite pillar carved with deep lines of courage, perseverance, judgment, energy, self-denial, and unflinching devotion to duty.

His personal history reads like a list of honours, rising gradually from college prizes to Imperial distinctions ; and his work was as complete and well-rounded as his life. He saw at a glance that if the Church was to succeed it must become self-supporting ; and even in the almost complete dearth of population and material wealth he set on foot a scheme of systematic giving. He saw, as a necessary consequence of self-support, that the Church must be self-governing ; and he accepted a Synod as a settled question, and exerted all his energies to make it efficient. He saw that the strength of self-government lay in the intelligence of the people ; and he set to work to establish a system of common schools. Anticipating the evils inherent in a purely secular education, he made provision for religious instruction in the common schools, and in Sunday Schools. Knowing that the pivot of the whole educational system lay in the teachers, he established centres where an efficient teaching staff could be trained. Applying the same principles to the Church, he founded a Divinity School which, to the end of his episcopate, he cherished as the keystone of his policy. Coming from one of the greatest seats of learning in Europe, he did

not fail to realize that theological training needs the broadening influence of classics and mathematics, science and art; and he sowed the seeds, whose ripened harvest was seen a few years later in the University of Manitoba. Never once losing touch with fact and life and nature, his vigilant eye saw that behind every system and organization there must be a living man to give it vigour and efficiency; and he instituted a staff of dean and canons to conduct services in the cathedral, to act as professors of theology in the college, and to hold missionary services in the outlying portions of the diocese. Here was a system, complete in all its parts, and bound together in logical connection, that could only have been devised by the brain and carried out by the energy of a truly great man.

And he had the singular good fortune to see the fruition of his plans and of his toils. He saw Fort Garry, with a population of three hundred souls, expand into the city of Winnipeg with a population of eighty thousand. He saw the advent of the telegraph and the railway; he saw the inauguration and successful working of the Provincial University; he saw twenty clergy grow into two hundred, and non-existent offertories into



scores of thousands of dollars ; he saw S. John's College become a true seminary of the Church, whose graduates went forth to the Peace River and the Athabasca, the Saskatchewan and the Mackenzie ; he saw his vast diocese subdivided, and himself surrounded by eight suffragans ; and, as the crowning experience of his wonderful life, he saw the unification of the whole Canadian Church from ocean to ocean, the Missionary Society become a living force in supplying the sinews of war for his wide jurisdiction, and himself installed as the first incumbent of the elevated position of Primate of all Canada. It is given to few men to lead so full a life, and to see in old age so full a realization of the hopes and plans that were formed in early manhood.

After a lingering illness he died in Winnipeg in 1904, where Church and State combined to do him honour. And he was laid to rest on the banks of the Red River, in the beautiful graveyard of S. John's Cathedral, which he had made the centre of his missionary and educational activities.

## CHAPTER VIII

THE CHURCH—IN THE NATION, THE  
EMPIRE, THE WORLD

**N**OW when all the foregoing facts are brought to a focus, the resultant conclusion is a call to one of the greatest undertakings ever committed to the Church of CHRIST.


And this call comes reinforced by every consideration that can appeal to the heart of serious Christian men and Churchmen. It is the call of CHRIST; it is the call of the Church; it is the call of the hungry, perishing souls of men; as those calls come indeed from every part of the mission-field. But from this field we can hear, as undertones, many varying needs, many unrivalled opportunities. We hear the pathetic appeal of the Indian, whose lands we have inherited; whose means of livelihood we have destroyed; whose character we have contaminated by our diseases and our vices; and whom

we have threatened with complete extinction. We hear the appeal of the foreigner from China or Poland, who has escaped from age-long ignorance and thralldom, to find in our free institutions a city of refuge, where he can develop the higher attributes of manhood and citizenship. We hear the cry of the refugee Jew from persecuting Russia, on whose person has been inflicted the tortures of the Middle Ages, with the refined instruments of modern civilization. And above all we hear the cry of our own kith and kin, men of English blood and speech, members of British Christianity, and of the Church of England, who have left the fabrics, the endowments, and the countless opportunities of the motherland to face the loneliness and hardships of pioneer life, without churches, without Sundays, without Sunday Schools, without means of grace, to become the fathers and founders of young communities, and to reproduce in those communities, from a moral and a religious point of view, what our care or our neglect has produced in them.

And in the new conditions in which they are placed their hearts are peculiarly open to the claims of CHRIST and of His Church. Separation from home and friends, a hard lot in the present

and an uncertain future, often lead them to Bethel, like Jacob, where they see an open heaven and an upturned ladder with the angels of GOD ascending and descending upon it. There is perhaps no mission-field in all the world where as many precious souls may be won to the LORD JESUS CHRIST. Men may be brought by thousands into living spiritual union with Him. And, being so won, the position in which they are placed gives them incalculable power for the spread of His spiritual kingdom. They can give a tone to the young communities in which they dwell, and leaven them with saving influences that will endure through many generations. And they are not mere units in the midst of small communities, but members of a large brotherhood, citizens of a great kingdom, fathers and founders of a great nation. They are Englishmen, in the midst of an English people, forming an integral part of the British Empire.

Now think for a moment what this implies! Think what the Jewish nation has been to the world! Its psalmists and prophets have been the great social, moral, and religious teachers of the ages. Think what the Greek nation has done for the world! Its sages and poets and artists still sit




in our seats of learning, and instruct our teachers in the principles of philosophy and art and letters! Think what Britain has been and still is to the world! The mother of nations; the mother of Parliaments; the mother of the institutions that guarantee freedom and justice even to the poorest and most helpless; the civilizer, the evangelizer of the world. Then consider that our Canadian mission-field carries in its bosom all the possibilities of a powerful national life. Its immeasurable areas, its inexhaustible resources, its invigorating climate, its high level of general intelligence, its flourishing institutions, and its social conditions that appeal to all that is best and noblest in man—can any one doubt that these, under the blessing of GOD, will produce a great nation in the northern part of North America in the course of the twentieth century?

Now consider what an opportunity is offered, in the bosom of this young nation, for the exercise of the moral and religious influences that alone can make a nation truly great. A large proportion of the immigrants who come to our shores are by birth, profession, and training, members of our Church. If we simply claim our own from among



them, and minister to them, we must infallibly exercise a far-reaching influence on the national life.

And the Church of England in Canada is peculiarly fitted to this special work. It is but a repetition of what she has done in the motherland. She is the historic Church of the English race. She has adapted herself to the conditions of life in the new world. With all the steadying influences of a hierarchy, a creed, a liturgy, and the noble traditions inherited from the Mother Church, she is nevertheless a purely democratic institution. She trains her own clergy, taken from her own sons, in her own Theological Colleges. She calls them to her parishes by a system of patronage of her own creation. She elects them to her bishoprics under canons which she has herself framed. She makes laws for the government of all her members, official and private alike. In the love and loyalty of her children she will find in due time ample support for all her ministrations. And experience has shown that there is no body of teaching, no form of worship, no moral and spiritual influence that can appeal with greater force to the sober thought of the modern man than the ancient creeds, the



reverent congregational service, and the Gospel of the Atonement and of sanctification that are ever associated with the ministrations of the Church of England.

Building up a great nation in the virgin fields of the Dominion, we are surely called also to build up a great national Church. For we are not sending missionaries and holding services in a desultory fashion, and, as it were, at random; but we are moving along well-defined lines. We are nursing missions into parishes, each with its incumbent, its church, its parsonage, its school-room, and the full equipment of parish life. We are banding parishes into dioceses, each with its Bishop, its Synod, its executive, and the full equipment of diocesan life. And the dioceses, self-governing within well-defined limits, and in course of time to become self-supporting, are all welded together into one central organization that enables East and West and North and South, though thousands of miles apart, to realize the unity of the one Church, to speak with one voice, and to act like one man, on behalf of the trust committed to her care, and of the vocation wherewith she is called.

To help build up a nation! To help build up

a national Church! That is the mission with which the Anglican communion is charged in the Canadian mission-field to-day. Can we imagine a more inviting, more inspiring, more responsible call?

We have not the space to pursue the inquiry further. But manifestly we are only standing here on the threshold of the great theme; for beyond the Dominion lies the British Empire, of which it is an integral part. Who can set limits to the influence of a great Canadian nation, and a strong Canadian Church, entrenched in the centre of a world-wide Empire? And beyond the British Empire lies the wide, wide world. Who can fix bounds to the influence of such an Empire, essentially moral, humanitarian, and Christian in all the main features of its life, upon the destiny of the whole race of man and of the universal kingdom of JESUS CHRIST? with the Anglican communion as its heart, its intellect, its conscience, its inspiration, its most vigorous missionary influence, perhaps even the centre and basis of the reunion of a divided and enfeebled Christendom. This would usher in the age of gold; for it would be the fulfilment of the LORD'S most earnest prayer, and the

accomplishment of His most cherished work,  
"That they all may be one . . . that the world  
may believe that Thou has sent Me." "And  
there shall be one fold, and One Shepherd."

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